

A Solemn Appeal to  
the Church

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A  
SOLEIN APPEAL TO THE CHURCH:

BEING

APLAIN STATEMENT OF FACTS

IN THE

MATTERS PENDING BETWEEN DR. HOBART WITH OTHERS,  
AND THE AUTHOR.

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By the Rev. CAVE JONES, A. M.

*Of the Assistant Ministers of Trinity Church, New-York.*

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TOGETHER WITH

AN APPENDIX,

CONTAINING

A STATEMENT OF THE CASE OF THE REV. MR. FELTUS:  
UNDER HIS OWN HAND.

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*Doth our law judge any man before it hear him, and know what he doeth?*  
John ch. 7. v. 51.

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NEW-YORK:  
PRINTED FOR THE AUTHOR.

1811.

COLLIER APPEAL TO THE CHURCH

THIRD

AND NEW EVIDENCES OF GOD

IN THE

REVELATION OF THE DIVINE PRESENT WITH OTHERS  
AND THE FUTURE

BY THE REV. J. C. COLLIERS

OF THE CHURCH OF ENGLAND

FOURTH EDITION

AN APPEAL

CONTAINING

STATEMENT OF THE CASE OF THE REV. J. C. COLLIERS  
UNDER HIS OWN HAND

AND THE CHURCH OF ENGLAND

NEW-YORK:  
PUBLISHED FOR THE AUTHOR

1811



Sch. R.

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## ADVERTISEMENT.

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*THE following Production would have made its appearance earlier; but was delayed and deferred from time to time, in the hope that some circumstances might occur to render this step unnecessary. In order to produce so desirable an event, a proposition was made by me, on the suggestion of a mutual friend, to lay all matters depending before impartial gentlemen, to have a judgment passed upon the case; which judgment should be referred to by either party, as after circumstances might require. This proposition, however, has been rejected. No other alternative then remains to me, than to appear thus publicly before the Church; unless I will consent to sit down silently under the unjust aspersions which are propagated against me and others.— It is to be considered therefore, in no other light, than as strictly a measure of self-defence.*

May 1st, 1811.

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# ADVERTISING

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## PLAIN STATEMENT OF FACTS,

8c.

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IMPERIOUS circumstances seem to require, that the friends of the Church should be made acquainted with a variety of particulars, which, from motives of delicacy, and a regard to the peace of the Church, have been hitherto suppressed. While I have been suffering in secret, as will, I am persuaded, clearly be made to appear, reports have been spread and propagated with unparalleled industry, which are highly injurious to my character; and that too, by those from whom the injuries have been received. Prejudices thus have been raised, militating against the influence of my Ministry. Many of the members of the congregations among whom I minister, have been led to hear me with distrust, and to view me with a jaundiced eye. And my brethren in every part of the State have been taught to consider me as a person in "whom no confidence is to be placed," according to the cant phrase in use, by which every one is cried down, who is not found yielding and submissive. A gentleman of considerable intercourse in the Church, who has had an opportunity of learning the sentiments of its members from different parts of the Diocese, has assured me, that to his knowledge, there is scarcely a Clergyman in the State, who does not come to this city with his mind prepossessed against me. And it is a fact, that the young men who have been studying for the ministry, and to whose instruction I have in common with others, devoted my days and nights; who have visited at my house, have been treated with affection, and who have been in the habit of applying to me as occasions might require, for direction, advice, and assistance—that these, as soon as they got into Orders, and for a short time before, have entirely broken off all intercourse, and have kept at a very respectful distance. Justice requires, that to this statement, I should make the exception of the Rev. Mr. David Moore, and the Rev. Mr. Powel. The former has met with no countenance, and the other, worthy young man, though unfortunate in daring to behave with

decency to me, has been cried down as not deserving of advancement; and by these means in a great measure, if not entirely, has been shut out from a living in the neighbourhood of the city, to which he might probably have been advanced, and which would have made him comfortable for life.

During all this time, and under all these circumstances, I have suppressed even all vindication of myself, except in a very confined manner, and among a few individuals. When the circumstances come to be known, the community will, I am persuaded, acknowledge that I have discharged to the full, the Christian duty of forbearance. But forbearance has its bounds. There is a duty also which I owe to my own private character—a duty which I owe to the public influence of my Ministry.

All justifiable means have been tried, which could in reason be required from the most lenient and forbearing, for bringing about a thorough understanding, and putting matters on a proper footing. After several apologies accepted by me, for rash and unbecoming conduct on the part of Dr. Hobart, accompanied by a promise, that there should be no future cause of complaint; after this promise was without provocation violated; even after the unprovoked and unjustifiable proceedings against me at the last Convention, a proposition was, with my consent, made to Dr. Hobart, by the Rev. Mr. Harris, who has always acted the part of a mediator and a friend to both, a friend to all; that all matters at issue, not only respecting me, but respecting Dr. Moore and Mr. Feltus also, should be laid before the Bishop, and that the Bishop should be requested to call together the Clergy, in order that a thorough hearing might be had, and some means might be devised for restoring harmony, and bringing about an entire reconciliation. To this reasonable proposition Dr. Hobart declared in answer, that if the Bishop should call the Clergy together, he would not meet with them. I must, however, do him the justice to mention, that Dr. Hobart has said, he did afterwards repent of this rash declaration, and suggested the plan in some manner to the Bishop. But, from what causes it is impossible for me to determine, the object was never carried into effect.

This subject is to be considered in another point of view. The Church throughout this State has been summoned to meet in special Convention in the short space of five or six weeks. This measure has been effected without the least intimation being made to several of the elder Clergy in this city, indeed, to all who have hitherto been named, together with myself,



except Dr. Hobart; only so far as it has come to our ears by general report. It is moreover, as is known, and is avowed, urged for the express purpose of advancing Dr. Hobart to the responsible, the important office of a Bishop; an office, on the proper discharge of which, the peace, the good order, and the prosperity of our Zion most intimately depend. Now others, together with myself, do in our hearts believe, that Dr. Hobart is on several accounts utterly unfit for the office. We do believe, (and we solemnly appeal to the heart-searching God for the sincerity of our conviction,) that his advancement will be promotive of a system of tyranny and intolerance, utterly incompatible with the state of things in this country; that it will be productive of great dissatisfaction and disunion in the Church; and that it will subject the Clergy to a state of servile submission, which would be highly disgraceful, and incompatible with the sacredness and religious responsibility of their character. We say nothing of his abilities. These we are ready to allow in their due extent. But we do think that he has particular traits of character, that he has qualities of mind and of heart, which far more than counterbalance whatever claim he may have to abilities, in disqualifying him for that high and momentous trust.

Our conviction on these points arises from our knowledge of the facts which we are able to lay before the Church. These facts have hitherto been concealed from public view. We firmly believe that when they are known, they will convince others also, of his unfitness for the situation contemplated. A question here presents itself, an awful, a penetrating question presents itself: "Believing as we do, can we answer it to our conscience, can we answer it to the Church of Christ, can we answer it to our God, if we withhold these facts?" Without giving them publicity in the first instance, we have sought, since the agitating of this affair, to bring them, in a private way, to the knowledge of those, who might have been able to arrest its progress. But these, through motives of delicacy, have declined entering upon an investigation.

What then is to be done? shall we sit down with folded arms, and silently acquiesce in the promotion of a measure of so much moment, which we do think in our hearts to be improper, which we do apprehend will be destructive? The entering on an investigation before the Church, is certainly an evil. But is not the advancing of an improper person to the office of a Bishop in the Church of Christ, a greater by far, and a more lasting evil?



Whatever unfavourable consequences to the Church may result from bringing this matter to the view of its members, it must be laid to the account of those who have compelled us to the step. Dr. Hobart and his friends were the first to bring to notice, at the last Convention, the state of things which had been previously concealed. They have been apprized of the course which must be taken if they persevere in their compulsory measures. They have said, they expect opposition; but it is too trifling to be regarded. We are then impelled, we are forced to the alternative--either to submit to what our conscience condemns, or to risk some temporary uneasiness by a disclosure of the truth.

There is another consideration urging to this measure, of very forcible, and indeed of determining weight. It has been represented to me by several of my friends, that reports are abroad, tending to represent me as the personal enemy of Dr. Hobart, and that I am endeavouring, without reason, and without foundation to wound his character. And from some of the following conversations, it will appear from what quarter these reports have taken their rise. It has been urged upon me, therefore, that a vindication is indispensably necessary; and that if the friends of the Church be not undeceived, my character will be essentially injured. At what time now can a fair representation be made? If it be not now done, the opportunity may never again recur. If the means which are taken shall succeed for the elevation of Dr. Hobart, (and they are taken so dextrously, as it is apprehended, to preclude all possibility of a failure,) after that event, it will be too late. It will then be said, that I have made opposition, while I was afraid to advance my reasons. And I shall be cried down as unprincipled, when I shall be in a situation to preclude me from ever coming forth in my own defence.

These are my motives for appearing before the members of the Church: and for their use alone this statement is intended. God knows, I would infinitely prefer to remain in the shades of retirement. I appeal to his searching view for the rectitude of my intentions. I have prayed incessantly, I do pray most earnestly, that if I am actuated by any wordly, by any unworthy motive; if I have a false view of things, my mind may be enlightened, my heart may be convinced of its error, and that I may see cause to desist from the undertaking on which I have entered. This step is not taken in haste. Cool and dispassionate friends to me and to the Church have been consulted. All prudent advice has been sought. It is from

the sum of this advice calmly weighed, and accompanied with a reflection upon all the evils which may possibly result, particularly to myself, that I am induced to proceed.

For Dr. Hobart I had the most ardent affection. During several of the first years of our Ministry together, I loved him as a brother; and I was ready on all occasions to promote his advancement; and did uniformly aid, or rather take the first steps, in placing him in the fore-ground; while I was content myself to remain out of view. It was not till I was led to believe that the attainment of power and influence, that self-exaltation was his ruling motive of action—it was not till this, that I was led to regard him with any other sentiments. And the more that I have reflected, the more that I have observed and examined; the more have I become convinced of the truth of this persuasion. Some strong instances, and the means made use of to promote them, together with some other particulars which cannot now be attended to, shall make the matter of a second part, should it be found necessary to proceed in the subject.

At present I must be confined to matters of fact concerning myself, and concerning those for whose sake, and for treating them with common decency, I have been insulted and opposed. For the truth and correctness of those facts which concern myself, I pledge myself to the Church, and shall be ready at any time to seal them with my solemn oath. They were noted down at times when I could not be mistaken, when they were all fresh in my memory, and strongly impressed on my mind. Finding that the occurrences became so frequent, it appeared to me necessary that some aids should be called in to strengthen my memory; as it seemed probable that the period might arrive, when it would be requisite to exhibit these circumstances in my own defence. The first two extraordinary facts were taken no notice of; and they occurred when the most cordial understanding and harmony subsisted between us. When the third took place, it appeared proper to take some steps to prevent a repetition. It was then, for the first time, that I began to refresh my memory as to what had previously occurred. The several particulars of the different conversations were noted down, as far as they could be retained, in order that the truth might appear without disguise. And they are now, for the same reason, given entire. Some matters may appear uninteresting and of little moment; but it is thought best to give all the connected parts, in order that a correct judgment may be formed.

It will be proper to mention that what ensues upon the first two instances which occurred, was noted down on the 9th of June, 1809, immediately after the third occurrence had taken place: and it is here inserted exactly as it was then drawn up, in order to be laid before the Bishop.

OF the two former occasions I should deem myself not justified to speak, because an apology was made in each case respectively, in the manner which will be hereafter related; and from this consideration I never have mentioned them as far as I recollect, except to one or two confidential friends: but existing circumstances alter the case. The wounds of my sensibility are opened afresh in the same manner, and by the same hand; which seems to cancel the former acknowledgments, and to require some more effectual remedy for the past, and preservative for the future. For if an individual may thus use whatever language and conduct he pleases, and as often as he pleases, and afterwards has nothing to do but plead, in private, a hastiness of temper as a sufficient atonement, there can be no security to others, either for feelings or for character.

The former of the instances referred to, was at the time of the death of Gen. Hamilton, in the year 1804. All the circumstances are not fresh in my memory, but I shall endeavour to relate them as correctly as possible. It happened that at that time, a paragraph appeared in the Commercial Advertiser, which seemed to give a wrong representation of the circumstances attending that melancholy event, and to have an unfavourable aspect to the Church, or at least not to do her justice. As soon as I discovered it, I waited on the Rev. Mr. Harris, and conversed with him on the subject. He agreed with me in sentiment. We went together to Mr. Hobart, and all three thus consulting, agreed that some counter representation ought to be made. We accordingly drew up a paragraph in as moderate a manner as we thought was consistent with propriety, with which we waited on the editor of the aforementioned paper. He objected to inserting it in its then present form. We made as many alterations as we thought were compatible. He still refused, unless we would make such alterations as would destroy the object. We therefore left him and separated. I returned home. The other gentlemen continuing together, were afterwards induced, I am now



persuaded, and was then persuaded, from the most correct motives, to make another attempt. They made a compromise with the editor, and got a paragraph inserted. I had not the least objection to their acting in my absence, had the object been attained. I saw the paragraph in the evening, and it really seemed to me to give up every thing. The next morning Mr. Hobart and I met, after prayers, in the vestry room of Trinity Church. Dr. Beach and the Rev. Mr. Van Dyke were present. I mentioned to Mr. Hobart that I was sorry he and Mr. Harris had consented to the communication in the existing form. He defended. The paragraph was read. The gentlemen present agreed with me that it gave up the point which we wished to maintain. Mr. Hobart insisted that it answered the object desired. I began to point out its deficiencies. "Ah!" said he, "you are only displeased that it was inserted without your being present." "Well," replied I, "if you think me capable of being actuated by such motives, I shall say no more upon it." We came out of the Church together; the other gentlemen still in company. In going along the walk in front of Trinity Church, Mr. Hobart resumed the subject; and I without reflecting on what had passed, began to make some remarks. Recollecting myself however, "but," said I, "Mr. Hobart says that I am displeased only because they acted without me. I shall therefore say nothing." "Ah!" said he, "you are angry now at what was said; I don't care if you are: be as angry as you please." I smiled: and we went on. No notice was afterwards taken of this by me, further than to maintain that reserve and distance in my deportment, which would keep me out of the way of similar treatment; at the same time treating him with respect. Some time after, I know not but it was some months, at the meeting of the Convention, Mr. Hobart stopped me one day in coming out of Church, said that he was sorry for what had occurred, and remarked that he considered it a Christian duty to make me the acknowledgment. At the same time he palliated, suggesting that the attending circumstances were irritating. As this was the first time that these unpleasant occurrences had taken place, I felt no disposition to altercate; but let it so pass, and resumed our former familiar intercourse, by his invitation.

The second occurrence was at the funeral of Mr. Walton. This was, I believe, about two years after the former transaction. I had been desired by the Bishop to visit and supply the Churches in the county of Orange. I consented, provided my place in the city could be supplied. The Bishop said it was reasonable

that my duties here should be discharged, when I was performing the general duties of the Church in another quarter; and remarked that he did not doubt that my brethren in the city would discharge my parochial duties in my absence, so that I should not have to perform additional service on my return. He said moreover, that for his part, he would take his turn to officiate for me; and doubted not our colleagues would do the same, if I should apply to them. Some short time after, my wife was quite indisposed; and it was deemed advisable that she should take a little tour up the country. I proposed accordingly to accompany her to the springs on the first convenient opportunity; and began to make arrangements in my mind for carrying the two objects conjunctly into effect. About this time it happened, I do not know exactly by what means, except it was by the shutting up of one of the Churches, that I had two vacant Sundays in succession. These, or rather the intermediate time, I thought of devoting to the waiting on my wife; and two others, provided the Bishop's proposition should succeed, to visiting the Churches mentioned. At the time above referred to, just as we were taking our stations before the corpse, I mentioned these circumstances to Mr. Hobart; and asked him, if he would supply my place one Sunday, as the Bishop would the other? He said, no, he would not; that he had no notion of doing my duty without a return; that he would be willing to do it for any other person; but that I was always very exact in requiring an equivalent for offices rendered. I replied, that the proposition made appeared to be strictly just, that while I was doing the duties of the Church elsewhere, I should have my place supplied here; that the proposition was at the suggestion of the Bishop, and rested with himself to adopt or not. He said, I might take my own Sundays, without infringing on the privileges of my brethren. I gave the reason above referred to, for making a different arrangement. He said, he did not doubt I would be very willing to supply other Churches, if I could get rid of my labours here; and that any of the Clergy would be willing to do the same. I then offered to supply his place, if he would do what I had proposed. He said, no: he did not wish to leave the city. This was the substance of our conversation, the whole of which I do not recollect; but it lasted without intermission from the door of Mr. Walton, in the upper end of Pearl-Street, till we arrived at the door of Trinity Church; during which time, I frequently urged that the matter rested entirely with himself to adopt or not; and we had therefore

better say no more about it. Throughout the whole, Mr. Hobart, with considerable heat, and with somewhat of biting sarcasm, plainly arraigned the reasonableness of my request, and the purity of my motives; and I was involuntarily compelled to plead in my own defence.

A short time after, I think in the course of about a week, Mr. Hobart came to the Theological Society, on the night when I presided; and when I came out, he followed me, and entered into a conversation on the subject of what had occurred. He acknowledged the impropriety of his conduct; pleaded the quickness of his temper, and offered to comply with what I had proposed. I told him, I had then changed my plan. He said, then he would give me two Sundays at any other time, when I should wish to go from home to accompany my wife. I thanked him for his offer; but said, *that* was an indulgence which I had not desired, and to which I had no claim. I afterwards devoted my own time to visiting the above Churches.

After this apology, Mr. Hobart and I were on the same friendly footing as before: only, to be sure, I could not help viewing him with a little distrust. The third instance occurred on the 5th of June, 1809; and the next day I noted it down, together with the former cases, in the following manner.

IN order that the subject of the following representation may appear in its true colours, and that nothing may escape my recollection, I deem it proper, while the circumstances are fresh in my memory, and strongly impressed on my mind, to commit to paper the particulars, as far as I am able to trace them, of a conversation had with Dr. Hobart. I shall make no remarks, further, than that it is my wish to present every thing, as far as possible, exactly in the manner in which it took place. I may not, perhaps, be able to recollect exactly the words used, or to preserve the identical order in which every thing occurred; but it shall be my endeavour to preserve the substance at least, and, as far as is in my power, the very expressions by which it was conveyed.

*Tuesday Morning, June 6th, 1809.*

LAST evening, near about dusk, as Dr. Hobart and myself were coming out of Trinity Church, after the meeting of the Committees of "The Bible and Common Prayer Book Society," he and I being the only persons remaining, he stopped me in the portico, and introduced the following conversation,



which I shall relate in the form in which it occurred, for the sake of brevity and clearness.

*Dr. H.* I understand the Standing Committee have recommended Mr. Gillet for Orders.

*Mr. J.* Yes, we had a meeting for that purpose, and recommended him.

*Dr. H.* "I am astonished," or, "It is disgraceful," (it is not exactly recollected which,) that such a person should be recommended. He is a mere numskull. He never wrote a sermon in his life; and he never will be able to write one. This he has acknowledged to Mr. Lyell. The young men of the Theological Society make a mere scoff at his having obtained testimonials. He has been running about every where to try and get Orders; and would have entered into the Ministry among the Presbyterians, if they would have admitted him.

*Mr. J.* As to the subject of his writing sermons, he has assured me, he has several in his possession of his own composition. With regard to the other particulars, the Standing Committee is not the proper body to determine. We there meet only for the purpose of enquiring into the moral and religious character of the candidate: if these be clear we then deliver him over to the Bishop, and examining Presbyters, to determine on his mental and literary qualifications.

*Dr. H.* Pardon me: the Standing Committee are called upon by the Canon, to declare: "And moreover, we think him a person worthy to be admitted to the holy Order of Deacon."

*Mr. J.* True; but this can refer only to his moral and religious qualifications. For how can the Standing Committee judge of his literary or theological acquirements? they are to determine only according to testimony; which testimony goes only, by the letter of the Canon, to his religious character. Besides, if the Standing Committee are to judge beforehand of his mental qualifications, where can be the propriety of appointing examiners afterwards to judge of such qualifications?

*Dr. H.* But this Committee was not duly convened. It is required by the Canon, that the Standing Committee shall be called together by the chairman.

*Mr. J.* This is new to me. I know it has always been customary for any one member to convene the Committee, in the absence of the chairman. I recollect a case exactly similar. When the Rev. Mr. Reed, of Catskill, applied for Priest's Orders, it happened that both you and Dr. Beach were out of

town. The Bishop directed him to apply to me, to call a meeting of the Committee; which was accordingly done: and he was ordained on their recommendation.

*Dr. H.* But an alteration was made in the wording of the Canon at the last General Convention.

*Mr. J.* I had not attended to that circumstance. And indeed, if there be any irregularity in this business, it must be charged to the Bishop, by whose direction Mr. Gillet called upon me to summon the Standing Committee.

*Dr. H.* Why, perhaps it may admit of a question, whether this requisition refers to the calling of the Committee generally, or be not confined to the convening of that body, when they are to act as a council of advice. It is, perhaps, more properly to be understood as restricted to the latter sense. However, it appears very extraordinary, that this application should be brought forward, just at the time when Mr. Beach and myself were out of town, both of whom were known to be adverse to the views of Mr. Gillet, with regard to the Ministry.

*Mr. J.* This was entirely casual, and by no means intended. When Mr. Gillet called on me, announcing his intention of calling on the Bishop, to request a meeting of the Standing Committee, he appeared to have no knowledge of the absence of any member. I mentioned to him that Dr. Beach was out of town. He asked if that would necessarily prevent the calling of the Committee? I said, that I supposed not. "Then," answered he, "it will make no difference. I came to the city with an intention of applying for Orders, under the impression that all the members of the Standing Committee were at home; but at all events I wish now to proceed."—As to yourself, I am persuaded that he thought you were in town. I certainly was fully impressed with the idea that you were. And when he called upon me by the direction of the Bishop, to call together the Standing Committee, I gave him your name with that of the other members; and he afterwards informed me that he had called at your house, and was there informed that you were not in town, and would not be till Saturday.

*Dr. H.* This may be: however, I have made up my mind on the subject. There has been so much manœuvring in this business, that I am determined, if Mr. Gillet shall pass an examination, and be recommended for Orders, that I will stand up in the Congregation, and object to the Ordination, on the grounds, that the Candidate was brought forward, evidently with design, in the absence of Dr. Beach and myself.

*Mr. J.* As to that, you will certainly do as you please.

*Dr. H.* O, yes: I do not mention it for the sake of consulting, or in order to ask advice; but that you may have it in your power to give the information to Mr. Gillet.

*Mr. J.* I shall probably not have an opportunity of seeing Mr. Gillet, before you will yourself be able to communicate it to him, at the examination. I have never been in the habit of corresponding with Mr. Gillet. I have never written a line to him, nor received one from him. There will, however, be no necessity for your taking the step mentioned, in order to prevent the Ordination. The examination will present a fit opportunity for stopping him, if he be incompetent as you represent. And, in such case, I will certainly join with you. The granting of Testimonials from the Standing Committee, as to moral and religious character, is no pledge for recommendation for Orders, after examination, without the requisite qualifications.

*Dr. H.* Ah, as to that, I have formed my determination.

*Mr. J.* As to what you remark of manœuvring, I can safely say, that I have had a hand in no manœuvres. I have not conversed, nor in any way had communication with Mr. Gillet on the subject of his taking Orders, for at least twelve months. Nor did I know of his intention of applying for Orders at this time; until he called upon me to give me the information, after he had waited upon the Bishop, as he told me, and made the necessary arrangement. Now that we are upon this subject, I will be open to say, that I have reason to believe, an opinion has been spread abroad, (by whom it was broached, is not for me to say, or even surmise,) that I have favoured the views of Mr. Gillet to the Ministry, because you were opposed. Sir, I should be ashamed of myself, were I capable of acting, in a matter of so much moment as that of encouraging a Candidate for Orders, or indeed, in any of the other public duties of my office, from any other motive or principle, than that of duty, and a regard to the interest and prosperity of the Church. I do most solemnly declare, that I have acted in the whole of this business, on the same principle on which I am determined to act in all the public duties of my office; a regard to justice towards all, according to my best judgment, without prejudice or partiality, and without any selfish views on the one hand, or, on the other, any undue submission to the opinion or influence of others.

*Dr. H.* Why, to be sure, it seemed a little strange, after you knew that I was opposed to Mr. Gillet, that you should



give him encouragement, without consulting with me on the subject. I had expressed freely to you my sentiments concerning him; and it would therefore have been proper, that you should communicate your intention to me, before you gave him any countenance. Mr. Gillet had been an inmate, I may say, in my house; and I had the best opportunities of knowing him. I had, moreover, my information from Mr. Hart, with whom he had boarded, and who strongly urged his incapacity for the Ministry, and the necessity of persuading him to decline. This occurred in a conversation, not only with me, but with several of the Clergy, when on our way to take dinner with Mr. Harris: and it was then urged upon me to mention these sentiments to the person concerned; to which I consented, only on the grounds of friendship to Mr. Gillet.

*Mr. J.* You expressed, it is true, your sentiments to me; and I considered it in the light of any other passing conversation, to operate so far as your opinions might have weight, and as I might see proper to adopt them: but I did not suppose, that it laid me under any obligation to act agreeably to your views, or to consult your wishes before I should act, when called upon so to do. I have not volunteered in this business: I have acted only as circumstances required. Mr. Gillet called upon me, and informed me, that it had come to his knowledge, that some of the Clergy were unfavourable to his views, and were determined to oppose him; and asked, if I had formed any such determination? I told him, that I had not; but that I should be governed by circumstances, and by the evidence which he should give of his attainments. I gave him, however, no further encouragement at that time. I then called on the Bishop to consult him on the subject. I mentioned to him what had passed between Mr. Gillet and me; and, at the same time, remarked on the earnest desire of Mr. Gillet to study for the Ministry, and to render himself useful. The Bishop said that Mr. Gillet had waited upon him, and had a similar conversation; "and really," said the Bishop, "from Mr. Gillet's amiable disposition, and pious turn of mind, and from his zealous wish to be useful in the Church, it is a pity to discourage him; and he may, perhaps, by perseverance and diligent application, be able to overcome any incompetency." I then stated my opinion concerning Mr. Gillet, that, although I did not consider him as likely to command any of the most conspicuous stations in the Church; yet, that from his zeal and piety, he might be useful in certain situations; and there were parishes where a person of his cast

might be more acceptable than one of more extensive mental attainments. In these sentiments the Bishop accorded. Then, Sir, said I, is it your wish that Mr. Gillet should be encouraged to persevere? "Why, yes," said the Bishop, "from these considerations, I have myself encouraged him to prosecute his studies." After I had thus consulted the chief Officer of the Church, and got his assent, I did not suppose it was necessary to ask permission of any one of my brethren, before I should venture to proceed.

*Dr. H.* As to permission, that is to be sure, very true; but it would be very useful to consult together on the measures to be pursued. However, if things are to be put on this footing, that there is no necessity or *obligation*, to consult, or ask *permission*; why, matters must go on so.

*Mr. J.* To be candid, this is just the footing on which I have considered things to be put for a considerable time past.

*Dr. H.* By whom? not by me. I have always been desirous that you should be called upon to take part in all our measures; and I have lamented, when it has been otherwise.

*Mr. J.* I have generally found that I was called upon when it was found convenient to make use of my services; at other times, you could get on very smoothly without me.

*Dr. H.* In what instances? I can appeal to all my brethren for the manner in which I have always spoken of you, and for the fact of my having urged the calling upon you, on all the public concerns of the Church. If you were not invited to examinations, was that my fault?

*Mr. J.* It is not necessary to notice particular instances: such have been my firm impressions. However, I am not desirous of partaking in the public duties of the Church, or of obtaining any influence in her general concerns. My only emulation, is, to discharge my parochial duties in the best manner in my power; and I shall attend to other duties, only so far as they are laid upon me.

Here Mr. Collister came out of the Church, to shut the doors, and we withdrew to the walk in front, under one of the trees.

*Dr. H.* Resumed—Now that we have got upon this subject, we may as well proceed farther.

*Mr. J.* I have no objection.

*Dr. H.* I have for some time thought of speaking to you on these subjects; and now may be as good a time as any. I

always looked upon you to be a man of correct principles, and of upright conduct; and always spoke of you as such—till within about twelve months past: since that time, I confess, my sentiments and my language have changed. I had not a doubt of your being friendly to me, till about the meeting of the last Convention: then I began to see evident signs of your opposition. Nay, there was a systematic plan laid for turning me out of the office of Secretary.

*Mr. J.* That I deny, and put you upon the proof of it.

*Dr. H.* Ha! as to the proof——

*Mr. J.* Yes, Sir, I hesitate not to call upon you to produce your proof.

*Dr. H.* Well, did you not say, that I ought to be turned out.

*Mr. J.* That particular I do not recollect.

*Dr. H.* Well, if your recollection does not serve you, it is not worth while for us to say any more on that subject. Did you not then say, that I had asserted things concerning Mr. Feltus which I could not establish?

*Mr. J.* Why, yes, that I believe I have said.

*Dr. H.* It is a base calumny.

*Mr. J.* I don't think it is, Mr. Hobart.

*Dr. H.* It is a base calumny! It is a base calumny!

*Mr. J.* You grow warm, Sir!

*Dr. H.* It is a base calumny!—and, (waving the hand) I have no further intercourse with you.

With this he left me abruptly.

The above statement of the three several cases, which was intended to be laid before the Bishop and Clergy, was shewn to the Rev. Mr. Harris. He had intercourse with Dr. Hobart on the subject, who as he relates to me, made to him the same representation in substance, and in particular, as far as he was able to compare by the ear. Dr. Hobart expressed to him his regret for what had taken place; and acknowledged the advantage which I had over him, arising from his quickness of temper, and my coolness of deportment. At the same time, I must mention, in justice to him, that he desired Mr. Harris to state, that if I insisted on bringing it before the Bishop he would not refuse, but that he had some pleas to offer which would tend to prevent a cordial reconciliation. He was very much agitated, as Mr. Harris represented to me, said he was very unhappy, and had it very much in contemplation to retire from the city.—It was agreed upon between him and Mr. Harris



on my part, that, provided I should consent to the plan proposed, we should bury in oblivion whatever had heretofore taken place, and start *de novo*, on the plan of having regard to nothing but the general welfare of the Church, and leaving all other points to grow out of circumstances. He also engaged, under condition that I also was to enter into similar engagement, that no means whatever should be used for self-exaltation; and that if any thing should be mentioned to the detriment of either, the person accused should be the first to be informed; and moreover, that every thing in relation to the general concerns of the Church should be done by mutual consultation.

These preliminaries and propositions were made known to me. The latter met with my ready and hearty assent, as they have always been the first wish of my heart; and indeed a departure from them, *as I conceived*, on the part of Dr. Hobart, was the great cause of complaint. And to the former part of the negotiation I assented by the advice of our friend Mr. Harris, for the sake of peace, without any personal acknowledgments or concessions; under the express condition, however, that these papers should be exhibited, should the aforementioned terms not be faithfully performed.

An interview took place, in consequence, in the presence of Mr. Harris. I began to enter upon some particulars of what had passed, in order to an explanation. But Dr. Hobart remarked that we had better leave every thing on the general ground as settled; and let the purity of our intentions be evidenced by our future conduct. I stipulated, however, that our measures must be conducted on the principle of equal justice to all our Brethren; and remarked with regard to the young men studying for the Ministry, that while we should behave to them with affection, to be sure, yet we ought not to court their attachment by undue attentions. To this last Dr. Hobart replied, that in that respect each must be left to the exercise of his own discretion.

June 13th, 1809.

As the circumstances attending this case of Mr. Gillet have lately been brought forward, now in the year 1811, by the friends of Dr. Hobart, for the purpose of justifying the turning of me out of the Standing Committee at the last Convention; and for this purpose they still persist to represent unfairness in the case; I shall here insert a Certificate from Mr. Gillet, which will set the matter in its proper light.

I hereby Certify, That when I called upon the Rev. Mr. Jones, in the month of May, or June, 1809, for the purpose of conversing on the subject of my taking Orders, and of having the Standing Committee called, he mentioned to me that Dr. Beach, the Chairman of that Committee, was out of town. In answer, I remarked that if that circumstance would not prevent, I would wish to have that body convened, as I had come to the City for the purpose. Mr. Jones then directed me to call upon the Bishop for his instructions. At this time I knew nothing of Dr. Hobart's being out of town; and Mr. Jones appeared to have no knowledge of this circumstance. I waited on the Bishop, and received from him directions to apply to any one of the Clerical members to have the Committee convened. I accordingly applied to Mr. Jones, because, by accident I met with him coming out of St. Paul's after prayers. From him I received the names of the members of the Committee, with their address. Among the rest, was given the name of Dr. Hobart. I called at his house with a notice, and there learned for the first time that he was out of town. I further certify, that no communication by note, or letter, had ever taken place between Mr. Jones and myself: and that I never received from him information on the subject, in any other way, except, when of my own accord, I called at his house for the purpose. To these points I am ready to give my affidavit, when called upon.

WITNESS my hand, in New-York, this 8th day of April, 1811.

JACOB GILLET.

IT will be seen, by the above terms of accommodation, and by the ground taken by Dr. Hobart, that he had something to advance, which he intended as a set off against his conduct to me, had the business been brought, as was intended, before the Bishop. It will be proper, therefore, to let this matter be fairly stated; because it belongs properly and solely to this period, and was all cancelled by the solemn pledge into which we then entered.

The only matter of fact of which I am conscious—the only matter of fact, which, by the most diligent enquiry I have learnt Dr. Hobart has ever advanced, is a letter which I wrote to the Rev. Mr. Prentice of Athens, in this State, and a conversation had some time after with that gentleman. Between Mr. Prentice and myself, the most familiar intercourse and communication existed. There are in my possession a number of letters, to shew that he and his particular friend in the

Church at Athens, who was also and had been from early youth my particular friend, were in the habit of applying to me, freely, in all matters relating to the state of their Church. When they were in difficulty, I was called upon as their counsellor. When they were in want, I was solicited to exert myself for the obtaining of aid. I did exert myself on various occasions in their behalf. And by the assistance which at different times I was instrumental in procuring Mr. Prentice, according to his own grateful acknowledgments frequently repeated, had been induced to continue his labours to that Church, even after he had made up his mind to take his departure, for want of support. Mr. Prentice had moreover, at different times, put up at my house; and we had, on these occasions, had unreserved communications on the state of the Church. From these circumstances, I was in the habit of unbosoming myself freely to Mr. Prentice: and when I wrote to him, which I was in the constant habit of doing, and of receiving as regularly letters from him, I delivered my thoughts without reserve, in all the confidence of friendship, according to the prevailing current of my reflections. In a letter which was written to him, dated August 9th, 1808, a copy of which shall be subjoined, I had spoken to him in this way, incautiously it would now seem, upon some, then lately passing events. Some time after, intimations were given to a friend of mine by Dr. Hobart, of his knowledge of some matters which had been communicated by me; and under circumstances which seemed to point to that letter. I had altogether forgotten its contents; for I had kept no copy, as it was written without any particular object, and according to the passing train of my thoughts. Upon intimation of this being made to me, I wrote to Mr. Prentice, requesting a copy of that letter, and desiring also to know whether he had given a sight of it to any person, or whether he could devise by what means its contents might have been known? After some time, the following letter was received in answer.

To the Rev. Caye Jones.

Athens, May 2d, 1809.

Rev. and Dear Sir,

I must preface my letter with an apology, for deferring thus long to answer yours of the 21st Nov. 1808. That letter was not handed me, until some time in December, when the communication with New-York by water, was



entirely cut off. No opportunity by land, excepting per mail, offering, I delayed writing, under the expectation that Mr. Van Buskirk would visit New-York in February, as he had mentioned to me his intention of so doing. But he has been procrastinating from that time, and, at length has given up the idea for the present. But I embrace the opportunity by Mrs. Van Buskirk, of complying with your request, and thus discharging a duty, which ought not to have been thus long delayed. And as you have once "passed an act of insolvency in my favour," I hope that my future punctuality will save me from the necessity of again pleading that benefit.

You commence your letter, by suggesting a suitable mode of discharging my parochial duties, and of applying my Missionary labours; and, so far as in my power, have pursued the plan proposed: a more particular account of which shall be given in some future communication.

You request from me a copy of a letter, received from you, bearing date August 9th, 1808. - You also wish me to inform you, whether I have at any time shewn that letter to any person, and to whom, or who may in any way be acquainted with its contents. Upon mature deliberation, I have thought it best to send you the original, trusting in the mean time, that you will not mistake my motive in so doing; at any rate, I beg you will ascribe it to any other, rather than to a disrespect for the author. As to my ever having shewn that letter to any one, I think it little short of indelicacy in you to make such an enquiry. If, however, my assurance can give any satisfaction, I declare, I never have shewn it. As to the other enquiry, whether any body, and who, may have seen it, or come to a knowledge of its contents, I cannot answer so explicitly. That letter, with all my others, has lain filed, in an open desk in my study. If any person, who may at any time have been in there, has had the curiosity to overhaul them, and treasure up the contents of that particular one, I can only say, that it has not come to my knowledge. I have indulged some conjectures; and if the fact is so, as you have intimated in your letter, that some person in New-York, is "retailing its contents," and it will be of any importance to you, I may perhaps, though a very unpleasant thing, disclose to you these conjectures. In the mean time, let me hear from you by the Experiment, or otherwise, and believe me

Your friend,

and brother in Christ,

JOSEPH PRENTICE.

In that letter was inclosed the following, which had been written by me, and was that of which I had requested a copy.

To the Rev. Joseph Prentice, Athens.

New-York, August 9th, 1808.

Dear Sir,

I believe you are indebted to me. However, we will pass an act of insolvency, and open a new account. This, then, is so much to be put to my credit; and I have only to desire you to bear in mind, that the balance is against you.

This will be handed you by my worthy friend, the Rev. Mr. Cooper. I rejoice greatly, that you will have so excellent a neighbour. I was very desirous of having him settled at Bloomingdale. However, I am equally pleased that he will be stationed at Hudson, where he will have a greater opportunity of doing good. You will, I think, be much gratified in his society.

I should have written to you by Mr. Cooper, when he first visited your neighbourhood; but knew not of the time of his departure, as he only passed through the city, and had not time to call on me. It was also my intention of fulfilling by him, my promise in sending you, "Potter, on Church government." Indeed, as soon as I heard of a vessel in the spring, I immediately went to the library, with intention to send the above author; but as the books were not then arranged, it was out of my power to find it; and as the vessel was to sail that afternoon, it was out of my power to return home, and write, and send my own copy. Since that, I have not known of an opportunity, except by Mr. Cooper. This will be my apology. I proposed at this time to send you the book; but Mr. Cooper mentioned that he possessed it, and would furnish you. You will from this obtain all the information required on the subject, and indeed, the source from which all the arguments are drawn.

When I last wrote to you, and recommended the dissemination of Fowler's Exposition of the Liturgy, I was not acquainted with the intention of the Corporation of Trinity Church to purchase a parcel to be distributed among the parishes. I rejoice at this arrangement, and think that it will be productive of good. The disseminating of such books, adapted to the capacity and to the instructing of plain readers, will do more good than all the controversial writings that ambition and self-

gratulation can multiply. It was my expectation to be able to forward you before this, some parcels of Jones' Churchman's Catechism and Wall's small tract on infant Baptism. We had made an appropriation for this purpose, and appointed Dr. Hobart to get them printed. But I have waited in constant expectation of seeing them come out; though have heard nothing of them since; till the other day I enquired of the printer, and found that Mr. Hobart had applied the money another way, as suited his own wishes and views. This, I am sorry to say to you, is the way in which too much of the public business of the Church is transacted. It is time that some enquiry should be made.

I am happy to learn the favourable disposition towards the Church, which prevails among the Lutherans in your parish. I hope from some late circumstances, that the same disposition begins to prevail generally among those of that communion. It was mentioned to me lately by the Bishop, that an indirect application had been made to him to pave the way to a general union. This will probably be brought before the Convention at our next meeting; and if any thing can be done towards an union, it is certainly a desirable object. I shall undoubtedly give it my hearty support.

Present my best wishes to our good friend Mr. Ritter. Also to your wife and family. Perhaps before the summer is gone, I may make out to be spared to take a little tour and see you.

In the mean time believe me, with great regard,

Your friend and Brother in Christ,

CAVE JONES.

This is the letter, defamatory of Dr. Hobart, written to a gentleman up the north river, which has been incessantly referred to by Dr. Hobart and Mr. How, as a justification of all their conduct towards me, not only prior to June 13th, 1809, when a full understanding and act of oblivion took place between us, but ever since that event. It is presented entire, in all parts having relation to the case, that it may appear in all its malignity; and that every one may be able to form a judgment for himself. This is the only letter of the same character, which I am conscious of having written; or which has any reference to these subjects, except what were subsequently directed to the same person, explanatory of my views in the request which had been made.

The first question which presents itself, is, "By what means could this communication get to the knowledge of Dr. Hobart?"



Mr. Prentice, in a letter of July 12th, 1809, has offered some suggestions to account for this event ; by which it would appear that Mr. Lyell was the instrument for bringing the matter to light. Mr. Prentice has also declared explicitly, as will appear from the above letter from him of May 2d, 1809, that in whatever manner the thing was effected, it was entirely without his knowledge or consent. Nay, he has said, " He looked upon it " as little less than indelicacy in me to ask him, if he had ever " given to any one a sight of that letter." Yet Mr. How has asserted, that Mr. Prentice exhibited it in the first instance to a friend, who recommended its being sent to Dr. Hobart. There must be some great mistake, or error, or evil in this business. I wish not to be understood as calling Mr. How's veracity in question on this occasion. But it is certainly difficult to believe that Mr. Prentice could be guilty of so much breach of confidence, of so much ingratitude, of so much duplicity, and, indeed, of downright, unequivocal, and inexcusable falsehood. It would be a breach of confidence, because it was committed to him in all the security of private correspondence. It would be ungrateful, because I had often exerted myself in his favour, and at that very time was exerting myself in his behalf, by his earnest request ; which exertion terminated in obtaining for him an addition of £50 per ann. to his salary. This he afterwards very gratefully acknowledged. It would be marked with gross duplicity, because he appeared to be displeased at being even suspected of knowing any thing about the matter. And it would be undisguised falsehood ; because he has plainly and unequivocally declared, that he did not shew it. I cannot suspect any gentleman in the Ministry, of such complicated baseness. There must be some error here.—But these gentlemen must settle it between them.

The next subject for consideration, is the objectionable matter of this letter. And here the first item which presents itself, is what is said concerning the controversy. I feel that I am treading on delicate ground. But on the present occasion, my real sentiments must be spoken. Hitherto, these sentiments have been known but to very few. And from this cause, whatever evils have resulted from this subject, I have borne my share of the blame. But still, I do not approve of the controversy ; I never have approved of the controversy. And in this I am not singular. Several of my Brethren in the Ministry are of the same sentiments. And from this consideration, in good measure, has the unwarrantable opposition to us arisen. We will not yield to those who are willing to rush into the

front ranks of the contest; we will not yield in attachment to the Church; in admiration of her principles, in affection for her government and worship, or in acknowledgment of the divine authority of her Priesthood. Nor will we blame any for inculcating these points on their own people, and from their own pulpits. And we are willing to allow the same right to other denominations. But we do disapprove, and we have disapproved, on both sides of the question, of bringing these matters into public contest. We disapprove of it, because it is imprudent, it is inexpedient, it is attended with little good, and is the cause of much evil.

The only other point which can be excepted to, is, what is said about the publishing of pamphlets. Of this I must be allowed to give some elucidation. The Protestant Episcopal Society, for the promotion of religion and learning in the State of New-York, appropriated, in the year 1806-7 two hundred and fifty dollars for the printing and distributing of religious tracts. The applying of this sum to the purpose designed was committed to the Bishop and the Clerical members of that Society. The Committee met, and out of consideration of the expense incurred by Dr. Hobart, in publishing Dr. Chandler's life of Dr. Johnston, which however he had done on his own voluntary motion, they agreed to appropriate \$100 to the purchase of a number of copies of that production. The remaining one hundred and fifty dollars it was agreed should be applied to the printing of the tracts mentioned in my letter. Some mention was also made of getting the Bishop to publish his Sermon on "the duty of fulfilling all righteousness." Instead of the tracts mentioned, Dr. Hobart wished to be authorized to make a compilation from "the Churchman's Catechism" by Jones, and the first principles of religion, by Bishop Burgess. This was, however, over-ruled. Dr. Hobart was displeased at this disappointment; and after the breaking up of the Committee, declared that he would publish that compilation in his own name. The compilation has, however, never appeared. Dr. Hobart, as Secretary of the Society, was directed to carry the object into effect, by contracting with the printer for the pamphlets. No account was ever rendered either to the Committee or to the Society of the fulfilling of the trust. And the trust was never fulfilled. After waiting a considerable time, after the period necessary for effecting the publication, I enquired of the Bishop whether the pamphlets had been published? He said, that he had seen and heard nothing of them; and that he did not know the reason why. Some time after, meeting

the Bishop and Dr. Hobart together in the Vestry room of Trinity Church, I enquired of Dr. Hobart in the presence of the Bishop, whether the pamphlets which had been agreed upon were published? He hesitated, and with a little of a stammering manner, said, "why the Bishop's Sermon was "printed." As the Bishop was present I could say nothing further on the subject. Reflecting, however, on the business, the manner seemed a little strange; and knowing that the printing of the Bishop's Sermon could not take \$150, I thought all things could not be right. This determined me to call on the Messrs. Swords and examine the account; and there found that the surplus money had been applied in a manner different from what had been ordered: according to the following account, which by my request was handed to me by Mr. Swords.

1806.	Oct. 30th.	4 <i>Life of Johnson, and sundry Prayer Books, to the Rev. Mr. Phelps, pr.</i>	
		order Dr. Hobart,	15 66
	Nov. 22d.	<i>Printing Bishop Moore's Sermon,</i>	60 00
		<i>Life of Dr. Johnston, delivered at sundry times,</i>	80 00
1807.	Apr. 10th.	1 Doz. <i>Prayer Books, to Mr. Prentice.</i>	6 00
	June 25th.	24 <i>Prayer Books, and 5 doz. and 4 Catechisms to Mr. Judd and Mr. Phelps,</i>	20 62
	Oct. 12th.	40 <i>Prayer Books, to Mr. Phelps and Mr. Baldwin,</i>	27 50
	17th.	6 Do. ——— to Mr. Butler,	4 31
	Nov. 17th.	18 Do. and 36 <i>Catechisms to Mr. Prentice,</i>	19 12
	Dec.	<i>Sundries to Mr. Nash,</i>	16 79
			<hr/> 250 00

By the above account, it appears that the money was not applied as had been ordered. Besides it was not applied economically, as it ought to have been, and as it would have been, had it been appropriated in the manner ordered. For, the purchasing of books in small quantities, cannot be husbanding the money to so much advantage, as, by the printing of a whole edition of a small work. The only order which is noted, was by Dr. Hobart; and I recollect to have understood at the time, from Mr. Swords, that by the same order, the whole distribution was made. It must have been so; for to him alone the applying of the money was committed. Calling, however, on



Mr. Swords the other day for a more regular account, I received from him an intimation that the Bishop probably gave an order for some of the books. This is his thought, now in the year 1811. But he was unable by his references to make this appear. It is probable that his mind has been put upon this train of thought. The thing is, however, utterly improbable; unless indeed, in the case of the Life of Dr. Johnson. For, had the Bishop given orders for any of the other books, he never could, and never would have said, that he did not know the reason why the pamphlets were not printed. And moreover, this would have afforded a ready answer from Dr. Hobart, without his stopping with saying, "Why the Bishop's Sermon was printed."

I have been led involuntarily into this exposition of that business, in order to vindicate myself, for having incautiously mentioned it to one, with whom I was in the habit of most familiar correspondence. This mention arose from the train of thoughts then occupying my mind. According to these, we are apt to speak in our familiar intercourse with a friend. But had I gone still further, I should not have exceeded the bounds of propriety. As a member of the "Society for the promotion of religion and learning," and especially as a member of the Committee by which the appropriation was made, and the specific object designated for which that money was appropriated, I had a right to enter a formal complaint against Dr. Hobart, for the non-fulfilment, or rather, the misapplication of the trust committed to him. But I mentioned it to no one, except to one or two particular friends.

Dr. Hobart has said a great deal about eulogizing me, while I was wounding him in the dark. For his eulogy, I really am much obliged to him. But certainly I am not disposed to pay him so bad a compliment, as to suppose that while he was pronouncing my eulogy, he did not believe that I was deserving of it. And he has not been able, as far as has come to my knowledge, to find out any thing which would prove me unworthy of it, except this same unfortunate letter. This is the only wounding in the dark, which he has produced; and which yet has made so great a noise.

Till for some time before that period, I was also the eulogist, and not only so, but the warm and active friend of Dr. Hobart: and I was so, because I verily did believe him deserving of every thing which I said or did for him. But, for some time before the period referred to, matters began to wear a different aspect. A selfish spirit began to unfold itself. Self-

exaltation evidently appeared to me, to be his ruling motive of action. This persuasion, a train of events seemed fully to justify. He had been assuming power and authority into his hands, to which he was not entitled. He had been endeavouring to get his particular subservient Clerical friends, one after another, into the Church in this city; and had used his utmost exertions, to keep out every one, who might seem to be likely to stand in the way of his plans. To establish these points, by adducing particular instances, would carry me too far beyond my object at present. I must recur to them on some future occasion, should it be found necessary. But there is one matter of moment, illustrative of this system, which ought to be particularly noted here; because it belongs expressly to this period. I must beg to be indulged in stating it clearly.

It is uniformly the policy of Trinity Church, and it is certainly a sound, and a wise policy, to guard against every thing like electioneering, in the choice of Vestries. In a body of so much, and such momentous business, the prevalence of a spirit of intrigue at elections, would be attended with the most direful effects. This sentiment I had often heard expressed by Dr. Hobart. But in 1808, he departed from it, to serve his own purpose. I must be allowed to speak plainly. Truth and my own vindication require it of me.

In order to guard against all division and opposition, it is usual, previous to an election, for the Committee of leases to make out a ticket of such as are thought to be suitable for members; and there is seldom any opposition ticket run. It happened, that at the Easter election in 1808, two vacancies were to be filled up. Dr. Hobart had used all his influence to get his bosom friend, Mr. Mackie, nominated. In this he proved unsuccessful. His next object was to carry the point by electioneering. For this purpose, a person was sent to Trinity Church, to influence the members as they came up to vote, and to put tickets into their hands: *and that person was sent by Dr. Hobart.* This I assert positively, and without fear of contradiction. And, if Dr. Hobart is disposed to deny; I pledge myself to establish it by irrefragable proof. Let it be remembered, I wish not to insinuate by this, any unfavourable idea, with respect to Mr. Mackie. As a member of the Church, and an excellent man, I highly respect him. But, against the other member proposed, no objection was to be made. And against the confidential, and warm friend of my colleague, there was this reasonable objection—that

it would be tantamount to giving Dr. Hobart a seat at the Board. I had, however, nothing to do with the election. It was not my business, and I never have interfered.

These circumstances will account for my looking on the course of passing events with a jealous eye; for my mind's being occupied with this train of thoughts; and for my giving vent to some of them, when writing confidentially to a familiar correspondent.

From the conclusion of my letter of August 9th, quoted above, it will appear that I contemplated a little tour up the country; where I had never been, though born in the State. And to this, I had often been invited by Mr. Prentice and his friend at Athens. It happened, that about the beginning of the ensuing month, an opportunity offered, by the Ordination of Mr. David Moore, and his being yet free from settlement in the duties of a parish. Of this I gladly availed myself, as he was so good as to offer his services. I accordingly paid a visit to Ballston and Lebanon, and the principal intermediate places on both sides of the river. On my way up, I stopped at Athens; at which place I officiated, and at Coxsackie, and Hudson. In the journey to and from these places, Mr. Prentice accompanied me. On the road, he observed in conversation, that he had learned with regret, from a gentleman in the neighbourhood, that there was a system of favouritism pursued in the city. I remarked, that it was to be lamented, that such was too much the case. And that, on the other hand, there was too much of a system of denunciation. Of this I mentioned as instances, the opposition made to Dr. Moore and Mr. Feltus. As a consequence of these measures, I remarked that much uneasiness was created in the minds of the Clergy, and that some began to think it was time to endeavour to put a stop to this system, and had thoughts of endeavouring to turn out Dr. Hobart from the office of Secretary, which gave him a great opportunity of promoting his private views. Mr. Prentice, as far as I recollect, expressed his disapprobation of the measures mentioned, and acquiesced in the propriety of the step which was said to be likely to be taken.

This was the sum of the conversation, according to the best of my remembrance. From this conversation alone, could Dr. Hobart have drawn his conclusion, that a regular plan was formed for turning him out of the office of Secretary. No other conversation have I the slightest recollection of, as having relation to the case. And, indeed, to this conversation, have Dr. Hobart and Mr. How constantly had re-



ference, when speaking in relation to the formation of such a plan. And, therefore, in whatever way Mr. Prentice may attempt to account by suggestions for the discovery of my letter to him, yet, here he must himself have been the immediate discloser. But I positively aver, and am ready to challenge him for the truth of the declaration, that I did not, under any form, mention to him that such a plan was formed. I did not ask him to give his vote against Dr. Hobart; nor did I tell how I should vote myself. I positively aver, that I never did ask any one member of the Convention to vote against Dr. Hobart; and that no such combination or plan as that mentioned, was formed. And Mr. Harris and Dr. Moore are ready to declare the same, as far as their knowledge extends. That individuals did talk among themselves on the propriety of such a measure, is what I never have denied. And this, Dr. Moore declares, was the whole amount of a conversation had by him with Mr. Lyell; from which the certainty of the supposed plan has been attempted to be deduced. It ought to be recollected also, and this ought certainly to have a conclusive weight, that when, on the 5th of June 1809, some short time after the above conversation with Mr. Prentice took place, I called on Dr. Hobart for the proof of his declaration on this point, and defied him to produce it; he waved the question and endeavoured to draw from me the acknowledgment of my having said, that he ought to be turned out of his office.

I have been thus particular in stating the circumstances, respecting the letter to Mr. Prentice, and conversation had with him; in order that their full weight might be seen, even had no after understanding and compromise taken place on the points. But, in fact, whatever might have been the nature of these measures, and however culpable their tendency, it was all cancelled by the solemn engagement into which Dr. Hobart and I entered on the 13th of June 1809, by the express proposition of Dr. Hobart himself. In order to make this point appear beyond the possibility of a doubt, I shall here insert the testimony of Mr. Harris to this effect.

*This may Certify, That on the 13th of June 1809, Dr. Hobart and Mr. Jones met at my house, with a view to a reconciliation of differences that had for some time past subsisted between them.—The principle upon which they met, and in my presence agreed to adopt, was, that whatever had passed between them of a disagreeable nature, prior to the above date, should be buried in*

*oblivion; that they were then to set out de novo; and I understood this agreement to embrace, on the one hand all the circumstances of Mr. Gillet's case, and on the other, all the particulars of a conversation which Mr. Jones had with Mr. Prentice; and every thing relating to a letter written by him to the said gentleman—and moreover, I understood from this agreement, that these matters were never again to be brought into altercation.*

WILLIAM HARRIS.

April 8th, 1811.



Here then we were to set out entirely anew. The whole business of Mr. Prentice, be its nature what it might, was to be forgotten. All future actions were to be tried by their own intrinsic merit or demerit. From the condition which I had stipulated, that we should behave to all our brethren with equal justice, it was understood by me that I should not be considered as giving just cause of offence in exchanging with any Clergymen in the neighbourhood, with whom I should think proper. Such also was the opinion of Mr. Harris, who was present at the interview, and whom I afterwards consulted on this point, in order that I might not do any thing which could be considered as incorrect, or as a departure from the stipulated agreement. My opinion with regard to the proceedings by individuals against Mr. Feltus, were previously known; and therefore, I must be considered as left to behave towards him as my own judgment might dictate. And Dr. Moore had already settled in the city, in the congregation of St. Stephens, and no just cause of offence had been alleged against him. There appeared then, no reason why I should act in an unfriendly way towards these gentlemen. And it will appear by the first conversation detailed hereafter, that, with regard to Dr. Moore in particular, this was the opinion of Dr. Hobart also.

A train of events, however, now opens, which are entirely at variance with these conclusions; and to justify them, the very circumstances of the case of Mr. Prentice were revived, which it had been agreed should be buried for ever. No others have been brought forward of a date subsequent to June 1809.

Hitherto Dr. Hobart has been alone concerned: But from the spring of 1810, an unity of design, and conformity of measures, seems to have existed between him, Mr. How, and Mr. Lyell. What follows, will therefore at different times have relation to each of these. I shall insert the different transactions in the manner in which they were taken down, at the different dates mentioned. They were prefaced as follows:

AS I am seriously apprehensive that the affairs of the Church in this city are drawing to a crisis; and that some unhappy consequences will ensue; when it may be necessary to recur to facts and dates; it appears proper, while the circumstances are fresh in my mind, to set down the substance, and, as far as I can recollect, the particulars, of some late conversations had with the parties mentioned.—For the truth of the relation in every particular, as far as my memory serves, and without any mental reservation, I solemnly pledge my veracity; and shall be ready, should I be called on personally, to seal it with my sacred oath.

CAVE JONES.

New-York, April 7th 1810.

At a meeting of the Standing Committee held at Dr. Beach's, on the 20th of last month, after the business was transacted, and when the Clerical members were alone, the Rev. Dr. Beach, the Rev. Mr. Harris, the Rev. Dr. Hobart and myself being present, Dr. Beach took an early opportunity, which appeared to be by design and pre-arrangement, to introduce a conversation concerning the Rev. Dr. Richard C. Moore. The irregularity of his proceeding in the holding of his private societies was descanted on, and an intimation was thrown out by Dr. Beach, whether it was not proper that he should be left to himself, and that we should have nothing to do with him. (This is in fact the plan that had been pursued by all, except Mr. Harris and myself. The Bishop, though he had not interchanged with him, had been on terms of familiar intercourse.) To this Dr. Hobart made answer, that in that respect, it appeared to him, every one ought to be left to his own discretion. For his own part, he had adopted his plan of procedure with regard to Mr. Moore; and he was ready to give his reasons, whenever they should be required. He afterwards declared that he looked upon Dr. Moore to be an unworthy character, that he was a popularity-hunting, spiritual demagogue, who was carried away by his passions, and was not to be trusted.—Mr. Harris remarked, that if he were such, and



did violate the Canons of the Church, as was alleged, he ought to be called to account; that the Canon ought either to be repealed, or it ought to be enforced; and he appealed to me, whether I would not in such case, enforce the authority of the Church, and, provided Dr. Moore were declared irregular, whether I would not break off all intercourse with him, should he still persist. I answered, most assuredly I should; and remarked, that this appeared to me the proper mode of procedure, and that then, every Clergyman would know what he had to do; whereas by the mode proposed, individuals were taking the authority of the Church in their own hands. Dr. Hobart replied, No: he should be decidedly opposed to any judicial proceedings against Dr. Moore. This was the very thing he would desire. It would only increase his consequence by affording him a convenient plea for raising the cry of persecution. In continuation of my answer to the appeal from Mr. Harris, I remarked, that no one was more opposed to the societies than myself, and that I had not concealed my sentiments from Dr. Moore himself—(to this Mr. Harris attested, for that I had spoken to Dr. Moore on the subject, in his presence, in terms of disapprobation.) I had taken an early opportunity, shortly after Dr. Moore's acceptance of the call from St. Stephens, to arm his mind against an application which he might reasonably expect from a certain part of the congregation: and had intreated him to fix his ground from the first; and if any duties were required of him, besides those on Sundays, that he would confine his services to the Church. When I was afterwards informed that he did meet with the societies, I took the earliest opportunity to expostulate with him. In vindication, he alleged, that what he had consented to, was a compromise; that he had been solicited to meet them every week, which he refused; but, being hard pressed, had agreed to meet the communicants in the week previous to the administration of the Ordinance, which was every sixth week. Still I pointed out the evils which would result, and earnestly intreated him to take his stand, before he put it beyond his power. On this conversation, he proposed to leave it to the Bishop, and promised to abide by the Bishop's determination. On this application, I had learnt, the Bishop had said, he would not forbid the meeting in societies; he knew not that it was contrary to any Canon; and every Clergyman must use his discretion as to what would be beneficial to his own parish. This, I remarked, had deprived me of every argument, and had prevented me from

urging the subject further. It was observed, in reply, that there must be some mistake in this business; for that the Bishop had pointedly declared, he had expressed his disapprobation of the practice, though he would not absolutely forbid it. In the course of conversation, I was asked by Dr. Hobart, whether Dr. Moore had not promised previously to his coming to St. Stephen's, that he would not be connected with the societies? I answered, *that* was not expressly designated; though I had understood it to be implied. He had said, that he would be regular, and would be conformable to the practice of his brethren in the city. Dr. Beach said, that Dr. Moore had expressly promised it to him, when he was proposed for St. John's.

Reflecting afterwards on the subjects of this conversation, I thought it best that it should not be made known; and I resolved with myself not to communicate it in any shape to Dr. Moore; which resolution has been strictly adhered to: till, as will be hereafter mentioned and the reasons assigned, just before the meeting of the Convention in 1810.

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The next circumstances which took place relate principally to the business of Mr. Ireland. Dr. Hobart was not immediately engaged. But it is a part of the same overbearing system: and was carried on by his coadjutors Mr. How and Mr. Lyell. The circumstances were noted down at the time above mentioned, *viz.* April 7th 1810, and are as follow.

On yesterday a week, which was the 30th of March, after prayers at Trinity Church, on invitation from the Rev. Mr. How, I met at the College with the said gentleman, together with the Rev. Dr. Bowden and the Rev. Mr. Lyell, who had been, together with me, presenters in the case of Mr. Ireland. Dr. Bowden opened the conversation by observing, that in the letter to the Bishop accompanying Mr. Ireland's memorial, he, Mr. Ireland, had remarked that some of the elder Clergy had been consulted on the subject, and they had encouraged the presenting of the memorial; and they, the gentlemen present, wished to know, whether I had given encouragement to that measure? I answered that I had given no encouragement; that I had not been consulted; that I had never seen the memorial, and knew not its contents; that I had never spoken with Mr.

Ireland on the subject, nor with any person known to be authorized by him; that what had been said to me, and by me, on the subject, had been in a passing way; and that then, I had always been very cautious, and endeavoured to avoid saying any thing, which might in any wise commit me; that I had thought the business was fast sinking into oblivion, until since the publication of the Bishop's report to the Convention, in the Magazine, by Dr. Hobart, by which, as I was one day told, the friends of Mr. Ireland, and the relations of his family were much exasperated, and even those who before had thought him deserving of the sentence passed, now began to consider him as cruelly treated; that a great ferment was raised, and it was not possible to tell what would be the consequence, but they were determined to use some coercive measures to obtain redress; it was said further, that two respectable lay gentleman had been consulted, and had given it as their opinion, that the first two charges could not be sustained. I observed further, that in a subsequent conversation with the person who had mentioned the above circumstances, he informed me that as a previous step in order to prevent the resort to more compulsory measures, Mr. Ireland had determined to present a memorial to the Bishop for a rehearing; and that I had made answer, it was none of my concern, it would rest with the Bishop, and that I should raise no unnecessary obstacles in the way.\* Dr. Bowden observed, that he was sorry to hear that I had made that observation, that it no doubt had encouraged them to proceed. I replied, it could not encourage to proceed, because it was after the measure was determined on. Mr. How, in a very imperious tone and authoritative manner, addressed me, to the following effect: "Mr. Jones, you ought to have taken a decided ground; you ought to have said, This business has been conducted with the utmost regularity, I approve of the sentence, I will support it in all its parts, and I will oppose any attempts at a rehearing, with all my might." I replied with coolness, "Mr. How, I do not think I ought. You are perfectly right to judge how *you* ought to do; but you will be so good as to give *me* the same liberty." Mr. Lyell then remarked, "That Dr. Moore should encourage a plan of this kind, was to be expected: he has been opposed to the sentence from the beginning. But we certainly had a

\* Some further reasons were offered, and some other remarks were made by me when the above circumstances were first stated to me, which did not occur to me, to state to the gentlemen, but which will be found in my statement to the Bishop.



right to expect that Mr. Jones would have discountenanced it. You, Sir, were the first proposer of the measure. You took the principal lead in the enquiries. And the presentment is in your own hand writing." I replied, "Gentlemen, you seem to be very desirous to palm upon me something like inconsistency. On a former occasion, when I barely mentioned a conversation between Dr. Bowden and myself—" (as to what we expected would be the sentence,) "you tried to make it appear that I had cast a censure upon what was done. And now you want to make good the same charge, because I have not acted just in the way that you think proper to have been done. I must therefore beg leave to explain. As to what is said about my being the first proposer of the enquiry and the presentment; that is incorrect." Dr. Bowden here interfered, and said they did not wish to press that point. I begged, however, to be allowed to proceed; because, as I was charged with inconsistency, I was desirous to repel the charge. I accordingly continued:—"I did indeed mention the uneasiness existing at Jamaica, and the unhappy consequences which were likely to ensue from the expected settlement of Mr Ireland there. But I can bring Mr. Barry to attest, that this was done only with a view to devise methods for the prevention of those consequences, without the least glance at a presentment of Mr. Ireland. This conversation led indeed to an investigation of the conduct of Mr. Ireland, and it was determined upon, that an enquiry ought to be instituted. The proposition, however did not come from me.\* I was desired to undertake it in conjunction with others; and I did not feel at liberty to refuse. The office that was thus laid upon me, I felt it my duty to discharge with fidelity and correctness as far as in my power. But when the duty of presenter was discharged, when the business was laid before the court, and the testimony was adduced, I considered myself as having nothing more to do with the event: it was delivered over into other hands, and I was no longer responsible, nor had I any business to interfere. I have uniformly acted upon this principle; and have always been cautious not to give a judgment on the case, and indeed, to remain very silent, lest I might say something which would commit me. Surely, in order to be consistent, it was not necessary that I should be violent—" Mr. How and Mr. Lyell with considerable warmth here interrupted: "Do you then intend to charge us with being

\* It was made, I think, by Dr. Bowden; though I did not then mention it.

violent?" "Gentlemen," said I, "I am not speaking of your conduct: I am only vindicating my own."

The names of Dr. Moore and Mr. Feltus had been mentioned in different parts of the conversation. Mr. How said, that their conduct, in endeavouring to obtain for Mr. Ireland a rehearing, was an outrage against the authority of the Church; that it was highly censurable; and that their object was very apparent, and utterly unworthy. In reply, I said, that I hoped they were actuated by no unworthy motive; and that I had heard them declare, that they intended to proceed not one step further than they considered their Christian duty to an unhappy individual required. In some connexion, which I do not recollect, Mr. How declared without qualification, that Dr. Moore was unfit to be in the Ministry. And Mr. Feltus, he said, had acted a shameful part in having any thing to say to such a *wretch* as Ireland. He ought not to have treated him with common civility. He ought not even to have spoken to him. "Oh," said I, "Mr. How, surely we ought to pity while we condemn; and to feel for an unhappy mortal, even while we consider it our duty to be the inflictors of punishment." "No," said he, "a wretch that is under the censures of the Church, ought not to have the least countenance. We ought to extend to him nothing but the necessary offices of mercy." "Well," I replied, "I can never believe that the censures of the Church are to steel the heart against the feelings of humanity."

Mr. Lyell then put the question, "what do you think of Dr. Moore—Is he not living in the breach of a Canon?" I answered, "with regard to this, I will answer you with candour. With respect to the Societies (though I much disapprove of them, and have used all my influence with Dr. Moore to persuade him to relinquish them) there is certainly no Canon against them, as such. And as to the using of extempore prayer, after the lecture, which is either all that Dr. Moore does, or intends to do, I cannot take upon me to say that it is an express breach of the Canon; because I had it from Mr. Dehon,\* that the question was left open to construction, and undecided by the Convention." Besides, I remarked, "why should we be so very exact as to one, while others could violate the Rubric and Canons, without molestation or censure?" Mr. How asked "who did so?" I answered, "why Mr. Lyell here himself either does, or has done it; and no fault was found, and no interruption of inter-

\* Who was a member of the convention by which the Canons were revised.

course was produced." Mr. Lyell then fell into a violent fit of anger, and denied the fact; though I afterwards, by reference to circumstances, softened him down.\* "He then pleaded the necessity of the case," as I reminded him, and Dr. Moore now did the same. Mr. How remarked, every case must be considered by itself, and stand on its own foundation.

In an earlier part of the conversation, mention was made of some anonymous letters which had lately been received by the Bishop and others; and Mr. Lyell, by several remarks, endeavoured to impress those present with the idea that Dr. Moore is to be suspected as the author. I could not help remarking that I hoped he was incapable of so base and mean an act. It was also observed by the same gentleman, with considerable warmth, though I do not immediately remember the connexion, that Dr. Moore must beware, for that there is a rising spirit of discipline taking place in the Church, which perhaps will place him just where he ought to be. I answered, it appeared to me, this would be the proper mode of procedure: if Dr. Moore is acting amiss, let him be called to account, and then every one would know what ground to take.

As reference was made in the above interview to a former conversation had on the same subject, and with the same gentlemen, it seems proper to give here a more particular relation of it. It took place some time after the trial of Mr. Ireland; but the date is not remembered, as the circumstances were not then considered of sufficient moment to be particularly noticed. Taken, however, in connexion with what is related above, it will tend to elucidate the system which is intended to be pursued. The circumstances were the following. I was called aside one day in Trinity Church, after service, by the same gentlemen, when Dr. Bowden mentioned that they had learned with some surprise, that I had openly expressed a disapprobation of the sentence passed on Mr. Ireland. I replied, that was a mistake: I had never expressed an opinion on the case. The utmost that I had done was to say that the sentence was more severe than I had counted on; and mentioned a conversation which had passed between Dr. Bowden and myself, in which we agreed in supposing that the sentence would be suspension, until satisfactory proofs of reformation were given. "Oh!" said Dr. Bowden, "if that was all, I have told the same myself." I continued, "and this was

\* The fact however is susceptible of proof.



not spoken publicly ; but was just mentioned in passing, in the presence of Dr. Moore and Mr. Harris, who were condemning the severity of the measure ; when I, by way of reply, observed, " why, I must confess, it was more severe than I expected," and added what is detailed before. " Dr. Moore," said Mr. Lyell, " we know has been from the first loud in his objections to the measure." " And Mr. Harris," I added, " you know has entered his protest against it." " Yes," he exclaimed, " and we ought to take care that Mr. Harris shall have nothing more to do with the management of the general concerns of the Church."

I am perfectly certain of the correctness of this statement ; though it was not noted down at the moment. Because I reflected much upon it, and mentioned it to Mr. Harris shortly after.

After our departure from the College, Mr. How and myself walked together to the corner of Liberty-street. We had proceeded but a little way, when he commenced a conversation to the following effect : " Mr. Jones, I believe you must acknowledge, that since my coming to the city, I have behaved to you in a friendly manner." I (supposing that he had heard some tale to the contrary,) answered, " Yessir, I have had no reason to complain, and have done you the justice to acknowledge it on all occasions." " Well, sir," said he, " I deem it my duty to tell you, that the continuance of this friendly intercourse between us, must hereafter depend upon your abstaining from introducing Dr. Moore and Mr. Feltus into our pulpits. The conduct of these men has been so outrageous, that I cannot consent to have any thing to do with a man who will give them any countenance." " Why, really," said I, " it appears to me, that this ought to be left to each of us to judge of for himself, and to act according to his own discretion." He replied, " No : connected as we are in the same Churches, I think Dr. Beach, Dr. Hobart, and myself, ought to be consulted as to who are to be introduced into our pulpits." I remarked, " I never have undertaken to dictate to my brethren, whom they are to interchange with ; and I shall expect, in return, that they will not dictate to me." He said, " we do not wish to dictate ; but it will be considered as so unfriendly an act to interchange with such a man as Dr. Moore, who is railing against us on all occasions, and Mr. Feltus, whom we have no confidence in, that we cannot have any thing to do with the person who does it." I answered, " This ought at least to be left to my friendship and discretion. But it becomes a very different point, when it is

marked out as a line that must be pursued, under forfeiture of friendly intercourse. I do not wish to do any thing which might justly be considered of an unfriendly nature; but I must be left to act freely, according to the dictates of my own judgment. In conclusion I remarked, "had such an intimation come from the Bishop, it would be perfectly in character, and would have a determining weight with me; but I never could consent that gentlemen of the same standing with myself should dictate to me, what line of conduct I should pursue." Mr. How again disclaimed any intention of dictating; but left me with saying, that there could be no friendship or intercourse between us, if I did not discontinue to countenance the gentlemen mentioned.

As we walked together for some distance, the conversation was frequently varied, and moulded into different forms, with the same ideas repeated. The foregoing was, however, the substance, and pretty nearly, if not exactly, the terms used. At different periods, I took occasion to make some extenuating and exculpatory remarks with regard to the gentlemen censured.

Reflecting on this conversation, I determined with myself not to let any thing of it transpire to the persons concerned, as it would only tend to widen the breach already unhappily existing. This resolution was adhered to, as before, till just previous to the meeting of the Convention, 1810.



As I had all along determinately set my face against the private societies (and this had repeatedly been made known to my Colleagues by a confidential friend, as well as latterly by my own declarations,) and yet had hoped that by lenient deportment, and friendly intercourse, I might have influence with Dr. Moore either to break off his connexion with them, or if that were impossible, which seemed to be the case, to transfer them to the Church; notwithstanding that the light in which the Bishop's conversation on the subject had been represented to me, disarmed me of much of the force of what I had to advance;—perceiving now that the Bishop had taken a more opposing ground than had been understood; that my brethren considered me as encouraging irregularity; and still further, that there seemed to exist in some of my Brethren

a disposition to render my situation uncomfortable, and to turn to my disadvantage my deportment towards Dr. Moore; I came to a resolution the next day to break off all official intercourse with that gentleman, until he should see proper either to discontinue his attendance upon the societies, or to hold the meeting in the Church, and to use the authorised Service. In the afternoon I accordingly waited on Dr. Moore, and candidly stated to him my intention, and the reasons; which were, my own disapproval of the societies, as he knew, and the representation from all my Brethren, (the Bishop had never mentioned to me the subject) that I was encouraging irregularity. At the same time I informed him, that whenever he should see proper, or should find himself able, either to discontinue the societies or to remove them to the Church; I should with pleasure renew with him the interchange of official duties; and it would give me happiness to use my influence and exertions to bring about, if possible, a general reconciliation. Dr. Moore received my communication in a friendly way; and frankly said, that he did not wish that I should expose myself to the least censure by my good offices to him. At the same time he remarked, he wished it to be understood, that it was his determination in time to come, to use in the societies none other prayers than the Service used on Sunday evenings in Trinity Church.

In this conversation no mention whatever was made by me to Dr. Moore of what had passed concerning himself and Mr. Feltus, in the conversation with the other gentlemen. But just as we were entering the house (for what had passed was during a walk which I had invited him to take,) he asked me, "Do they allege any thing against me besides my attendance on the societies?"—"Why," said I, "one did remark, that it would be considered as a very unfriendly act in me to have any official intercourse with one who like you, is always railing against them."—"How is it possible," he replied, "that I should abstain from expressing my sentiments; while they are thus goading me to death?"



After this conversation, and what had already transpired, I deemed it advisable, in order that my conduct might appear in its proper light, to wait on the Bishop, and state to him fair-



ly the part which I had acted in the affair of Mr. Ireland ; and what steps I had taken with regard to Dr. Moore. In consequence, on Monday the 2d of April, I called on the Rev. Mr. Harris, and desired him to accompany me to the Bishop's ; which he accordingly did — After some general conversation, I introduced to the Bishop, the object of my visit in the following manner : “ I am really sorry Sir, that you have again been worried with the business of Mr. Ireland ; and I should not now trouble you further on the subject, were it not, that from some conversation lately had with Dr. Bowden, Mr. How, and Mr. Lyell, I am lead to apprehend, that some unfavourable impressions may have been made on your mind with regard to the part which I have taken. Which impressions, if so made, I trust a relation of facts will effectually erase.—At an early stage of this business, and before the memorial was talked of, I plainly expressed to Dr. Moore my opinion, that he had better say nothing on the subject, and my firm persuasion that if he did take any interest in it, he would do an injury to himself. His answer was such as I confess put me to difficulty to obviate. It was to this effect : Suppose your character were injured, and you were in my estimation unjustly treated with severity ; would it not be my duty to endeavour to get the evil corrected ? Now, in my heart I do think that the sentence passed on Mr. Ireland, is unduly severe ; and though I cannot be charged with having been attached to Mr. Ireland, yet I wish to have justice done him. If therefore any thing that I can do, consistently with the duty of a Christian, and without violating the rules and authority of the Church, can obtain for him this justice ; this I think it my duty to do : and farther than this it is not my intention to go.” I replied, “ well, Sir, it is not for me to direct your judgment ; but my opinion is that you will injure yourself.” I did entertain the hope that this business was sinking fast into oblivion ; and of late heard very little concerning it, until since the publication of it in the Magazine. Some time after that event, it was mentioned to me that a great ferment was raised in Brooklyn, in consequence of that step ; that the friends of Mr. Ireland, were exasperated, and determined to take some energetic and coercive measures to endeavour to get his sentence ameliorated ; and it was impossible to tell what would be the consequences. It was afterwards said to me, that two influential gentlemen of the laity had been consulted on the subject, and had given it as their opinion, that the first two charges could not be supported in a Civil Court ; that one of these gentlemen, had waited on

you, Sir, to point out some of the difficulties attending this case, and to exhibit some instances from the English Ecclesiastical reports, of compulsory methods being successful to effect a restoration in circumstances somewhat similar; that Mr. Ireland declared, that some of the witnesses as to some material facts were ready to acknowledge that they were in error; and that you, Sir, had written on to Bishop White, to enquire whether he knew of any precedent for a change of sentence under similar circumstances." (The Bishop here remarked that this was not true; and that one of the gentlemen referred to, when spoken to by him, the Bishop, had scouted the idea of any cognizance being taken of the case by a Civil Court.) I remarked that I had not taken any steps to ascertain the facts, and therefore was unable to judge of their correctness. I thus proceeded:—"I was at this or some other time, in a passing way asked if I knew of any precedents in the case, and whether I thought that a rehearing could be obtained, in order to prevent a resort to more disagreeable steps? I answered, that I knew of no precedents, that it was unprovided for by any Canon, and that it was my opinion that any application for a rehearing would be ineffectual. In the last place I was told either by Dr. Moore or Mr. Feltus, or by both together, I cannot immediately recollect which, that Mr. Ireland had determined to present a memorial to the Bishop for a rehearing. I answered: "Well, it is no concern of mine, it will rest with the Bishop, and I shall raise no unnecessary obstacles in its way." By this (addressing myself to the Bishop,) I could only mean, that I should not officiously intrude my opinion, to endeavour to warp the Bishop's judgment. In the whole of this business, Sir, I have acted upon the principle, that when the presentment was made, the witnesses were adduced, and the the business fairly laid before the Court, I had nothing further to do with it. It was then delivered over into other hands; and I had neither further responsibility resting on me, nor right to interfere. ("That," said the Bishop, "was certainly a correct principle.") "And to shew you," continued I, "that I have uniformly acted upon this principle, I will relate to you a conversation which took place between Mr. How and myself. After the court had adjourned to take the case into consideration, and shortly, I think, before the time appointed for its re-assembling, Mr. How met me one day in the street, and accosted me thus: "We must now urge the degradation of Mr. Ireland." I answered, "Why, that does not appear to be our province. It rests with the Court; and we have nothing

further to do with the business."—In conformity with this principle, I have been uniformly cautious when spoken to on the subject; and I never have expressed an opinion on the judgment given."

At intervals in the conversation, I expressed my persuasion, that Dr. Moore had acted from a principle of duty, and without a wish to infringe on the authority of the Church. And that Mr. Feltus, by the steps which he had taken, was rather desirous to restrain from violent measures, than to urge to any difficulties which might be avoided. The Bishop then said, that he had been displeased with the part which they had taken; and particularly with their conversation which had taken place at a late visit from them, since the presentment and rejection of the memorial. But he remarked, that Mr. Feltus had since written to him making acknowledgments, which was quite satisfactory; and that therefore he should think no more of the business.

I then introduced the other subject, with regard to the societies. These, I remarked to the Bishop, I had been uniformly opposed to. Shortly after the settlement of Dr. Moore in St. Stephens, I took an opportunity to caution him against being surprized into an attendance upon them. He might expect, I told him, an application for that purpose; and I therefore begged that he would arm his mind against it; and persuaded him, should he be applied to for any religious services besides those on Sunday, to insist that these should be in the Church. Though there was no actual promise made; yet, from what was said, I did understand that my advice would be followed. When I afterwards heard that he met with the Societies, I took the earliest opportunity to expostulate with him on the subject, and stated to him candidly the evil consequences which would result. He remarked that his attendance was only partial, that is, on the week before the Communion; and that this was a compromise with those who were friendly to them, and who urged him to attend every week. I afterwards met by accident with Dr. Moore at Capt. Gillender's, where I had called to talk with the Captain on the subject. Here we talked the matter over very freely in the presence of Capt. Gillender, and I urged Dr. Moore very earnestly to discontinue his attendance. Capt. Gillender said that it would be impossible, now that he had commenced. I answered, No: this was the proper time, when he had just made a beginning; and he might represent, that it was contrary to the advice of all his friends. After much conversation Dr. Moore said, "Well, I will put it



upon this footing, When the Bishop returns to the city, I will lay the matter before him, and will abide by his decision." I was sorry that it was put upon this footing, and that Dr. Moore did not immediately resolve to discontinue. But still I trusted that you would so determinately set your face against it, as to prove an effectual bar. Yet hearing afterward that you had said, there is no Canon against such attendance; and that every Clergyman must use his own discretion, as to the means most likely to promote the welfare of his parish, so he do not violate any established rules, I was, I confess, disappointed, and obliged to be silent. (Here the Bishop explained. He said he had indeed mentioned what was related; but at the same time had expressed his disapprobation of the practice, and that it was disapproved of by all the Clergy; and moreover had pointed out the evil consequences which would ensue. He had not indeed absolutely forbidden them, because he did not know that he had authority so to do; but he had thrown every discouragement in the way. He had indeed been induced to be cautious; because he had been advised by Capt. Gillender, that this was only intended to throw the responsibility upon him.) I still had hoped to be able to persuade Dr. Moore to relinquish his attendance; But finding lately that there was some misunderstanding as to the ground which the Bishop had taken; and that my brethren considered me as giving countenance to irregularity, I had determined to discontinue any exchange with Dr. Moore, till he should see proper to give up his attendance on the societies, or should hold his Service in the Church. This determination I had communicated to the Dr. in a friendly way; at the same time informing him, that whenever he should adopt the procedure mentioned, I should renew my official interchange, and should be happy to be instrumental in bringing about a thorough reconciliation." The Bishop said, certainly: if Dr. Moore chose to open his church every night in the week, no one would have any right to complain. I then said, "One point I was happy to mention: Dr. Moore had remarked at the close of the conversation last mentioned, that it was his determination in future, to use in the societies, uniformly and solely the Service of the Church as used on Sunday evenings." The Bishop, replied, "This was certainly going a great way towards doing away all cause of complaint."

ON the Friday following, after prayers, on coming out of the Vestry room in Trinity Church, Dr. Hobart stopped me, and introduced the following conversation :

*Dr. H.* I wish to have some conversation with you on the subject of Dr. Moore and Mr. Feltus.—The other day at the Standing Committee I mentioned it as my opinion, that in the business of exchanging, every one ought to be left to his own discretion. And this I think a correct principle, except in extreme cases. But the present appears to be one of these extreme cases. The conduct of those gentlemen, in the affair of Mr. Ireland, is so indecorous, that they ought not to be countenanced. They heard that two lay gentlemen were opposed to that measure ; and therefore thought that they should gain favour with those gentlemen, and obtain popularity by raising opposition ; whereas, that ought to have been the very reason with them for endeavouring to have the discipline of the Church enforced. Besides, Dr. Moore in particular is in the habit of railing against his brethren, and me especially as not only ambitious, but actuated by unworthy motives. And my opinion with regard to Mr. Feltus, is the same that it always has been, and that he is a man who is not to be depended on. We have therefore come to a determination, that we cannot have any intercourse with any person who will interchange with them.

*Mr. J.* With regard to what is alleged against these gentlemen, it is not necessary that I should become their apologist : they must answer for themselves. But this dictation as to the persons with whom I am to exchange is what I never can submit to.

*Dr. H.* It ought not to be considered as a dictation. We only mean to say, that any interchange with the persons mentioned, would be considered as so unfriendly an act, as to preclude the possibility of any friendly intercourse with the person who shall make it.

*Mr. J.* This ought certainly to be left to my friendship, after an intimation given of what would be agreeable ; and not to be placed at the outset under a penalty of the forfeiture of intercourse.

*Dr. H.* The step which I have taken in giving you the information arises from candour ; that you might not have cause to complain of the *consequences* which will ensue, without your having received previous warning.

*Mr. J.* You may, if you please, put it upon this footing. But this holding of a rod over my head, in the threat of the

forfeiture of intercourse, is such a dictation, as I never can and never will submit to.

*Dr. H.* You must not consider it in the light of a dictation: I only mention to you the *consequences* which must of necessity follow.

*Mr. J.* Very well: and I shall still use my own discretion in the case.

*Dr. H.* Undoubtedly. And if we should be led to take the steps mentioned; you will not have cause to complain of want of candour on our part.

When we had arrived at the door of the Church, *Dr. Hobart* remarked, If you are desirous of preserving friendship, what has passed between us had better not be talked of. But if you choose to make it known, and to represent yourself as *persecuted*; we shall then be obliged to explain circumstances, which will make the case appear in a different light. I answered, It is not my wish to do any thing which will create disturbance in the Church. Then, said he, you had better warn *Mrs. Jones* against making it public; because she has, to my knowledge, mentioned what passed with *Mr. How*, at least to one person. He concluded by saying, "I know you too well to suppose that you are to be driven from your purpose." "Oh no," I replied, "I am not easily to be intimidated." "And you will find," said he, that we shall be firm." "So I expect," was my reply.

On my return home, I enquired of *Mrs. Jones* whether she had mentioned to any persons what had passed between *Mr. How* and myself, and to whom? She answered, that she had mentioned it in a passing way, to one lady, whom she named; and to no one else. As I wished to avoid every thing which could give a shadow of excuse for violent conduct on the other part; and desiring earnestly to keep the Church in peace; I went to that lady in the evening, and requested her not to make any further communication of what had been made known to her by *Mrs. Jones*; and assigned as my reasons, what are noticed above, and my determination, that if any disturbance should arise, it shall not be caused by me. She said that she had without design, let it slip out to *Dr. Hobart*; but should be careful not to mention it again.



AFTER having adopted the above mentioned line of conduct towards Dr. Moore, and acted upon it, it was mentioned to me by Mr. Harris, that Dr. Moore had assured him, that he (Dr. Moore) had of late used in his societies, nothing but the service of the Church, and that it was his determination to use none other for the time to come. In consequence of this, Mr. Harris informed me, that it was his intention, to renew his official intercourse with Dr. Moore. On my application to Dr. Moore, he gave me the same assurances. This, in my opinion, changed the state of things, and took off all occasion from me, of withholding from an intercourse. But, that I might proceed on secure and proper grounds, I determined, previously to taking any further step, to wait on the Bishop, and take his judgment in the case. Accordingly, on the 7th of May, I called on the Bishop, and stated the substance of the facts abovementioned, with regard to Dr. Moore's using none but the service of the Church, and desired of him to be so good as to inform me, what was the proper line of conduct for me to pursue. He gave to me as his opinion, that there was no longer any reason why Dr. Moore should not be exchanged with, in the same manner as any other Clergyman.

Mr. Harris has informed me, that he had also waited on the Bishop, who gave to him the same opinion; and moreover, that the Bishop added as a reason: "Dr. Moore is a very useful Clergyman, and a worthy man."

In consequence of this, I determined to exchange with Dr. Moore, as in time past. But that I might not give any just cause of offence to my colleagues, in seeming to treat them with neglect, I thought it proper to inform them previously, of my intention. Accordingly I wrote to Dr. Hobart the accompanying letter, dated May 14th, 1810.

[COPY.]

Rev. and Dear Sir,

AS the subject of an exchange of official duties with the Rev. Dr. Richard C. Moore, has been matter of conversation between us on a former occasion; I deem it proper, before I carry into effect the line of conduct which I intend to pursue, to apprise you of my intention and my reasons, in order that I may not seem to act, as I certainly do not act,

from a spirit of opposition to you. You will therefore receive this communication as a pledge of my disposition to friendliness. And I have adopted the present mode of conveyance, in order to avoid any irritation of temper, which might possibly arise from a personal interview.

Towards Dr. Moore, I wish and I intend only to pursue the same line of conduct, which I should feel it my duty to pursue towards any other Clergyman in the same situation, and under similar circumstances. To such I do really feel myself bound, without regard to personal attachment or partiality, to treat them with friendliness, to regard them as brethren, and as such, to render them all the good offices in my power, particularly, by an indiscriminating interchange of official duties, as long as they do not glaringly violate the rules and orders of the Church. In matters which are not provided for, by these standing rules and orders, I do not feel a right to set myself up as judge.

By this principle, my conduct towards Dr. Moore has hitherto been regulated. It has always appeared to me, that whatever tendency to irregularity he might be supposed to possess, would be most likely to be corrected by a mild and friendly deportment towards him:—that this would most readily seize his affections; and, by means of gentle persuasives, would dispose him to adopt such a line of conduct, as might seem correct to us. And you will pardon me, if I offer it as my deliberate opinion, that, had this mode been adopted by all his brethren, on his removal to the city; it would have been a very easy matter, to have prevented entirely his connexion with the private societies. To this connexion, I have uniformly been opposed; not because I thought any rule of the Church was violated by holding societies, as such, alone; but, because from principle I disapprove of them. And, although the foundation on which, as I understood it, this matter was placed by the Bishop, greatly weakened my efforts; yet I never ceased to urge a discontinuance. And this I was still in hopes to effect, by a friendly deportment. It was not till some short time ago, that I understood that the service of the Church was not used at these meetings; and learnt also from the Bishop himself, that he had pointedly expressed his disapprobation of the manner in which they were conducted. From that time, I discontinued an interchange of official duties with Dr. Moore, and assigned to him my reasons.

Since this period, Dr. Moore has pledged himself to me, that he has at his last meeting, used nothing but the service of the Church, that it is his firm determination to use none other for the time to come, and that he has notified his people of such determination. This, in my opinion, alters the ground entirely. Whatever may be my own private opinion with regard to the expediency of society meetings—yet, as long as there is no rule of the Church violated thereby, every independent Rector must be left to his own discretion, as to what is expedient in his own parish. And I certainly have no right to take into my hands the authority of dictating. This, I have it from the Bishop, is his opinion in the case: and I shall govern myself accordingly. It is my intention therefore, to interchange occasionally with Dr. Moore, as with the rest of my brethren, as long as he shall continue thus to use none but the service of the Church.

This intention, will, I trust, be considered apart from all personal regards. Whatever private misunderstanding may be between yourself and Dr. Moore, it is not for me to interfere. My wish is, as it is certainly my duty, to act between you as friends—at least to me; and it would be my happiness if I could make you such to one another.

And now permit me, Rev. Sir, to expostulate with you on this case, and to beg of you to consider, whether it would not be for the advantage of the Church, that these unhappy differences should be brought to a close. It must certainly weaken the influence of our Ministry, to have it known that these animosities exist among the Clergy; and it must also undoubtedly be a great cause of rejoicing to those who are the enemies, and who seek the downfall of the Church. Surely, when so many are combined against us, we ought ourselves to be united. But independently on all prudential considerations, it will admit of little dispute, that we are loudly called to this union by our duty, both as Christians and as Clergymen.

It really appears to me, that this reconciliation can easily be brought to bear, without any unbecoming submissions on either side. It may now be done without giving publicity to any of the previous measures; as what is now written has been shown to no one; and mentioned to no one, except to one confidential friend; and is not intended to be shown, unless imperious circumstances shall require. This I mean, however, only as a guide to my own conduct.



This letter you will be so good as to communicate to Mr. How, to whom jointly with yourself, it is intended to be addressed. It is sent to you in the spirit of friendship, in order to avoid any interruption of that harmony which ought to subsist. At the same time, I beg it may be distinctly understood, that I deprecate no consequences, but that of the commitment of the peace of the Church.

Your Brother in Christ,  
CAVE JONES.

Rev. Dr. Hobart.

New York, May 14th, 1810.

After the sending of this letter, Dr. Hobart and I met several times in private circles; on which occasions he was particularly courteous; but I received no answer, nor any communication on the subject on which we had conferred. I had learnt however that he intended to write a letter in answer; and that it would be of a conciliatory nature, abandoning the ground which he had taken with regard to having no intercourse, and leaving me to act as my judgment or inclination might direct. But on Friday the 15th of June, after prayers, Dr. Hobart asked me to remain in the Vestry Room of Trinity Church, and there introduced the subject and dilated upon it verbally. He criticized every part of my letter, on which he had evidently prepared himself; without giving me the same opportunity; and when I endeavoured to explain, he would twist my words, and endeavour to fasten upon me unsoundness of principle and inconsistency of conduct. This conversation led to the very consequences which I endeavoured to avoid, and which I avowed it to be my object to avoid, in communicating by letter. It was lengthy and embraced a vast variety of topics, so that it is almost impossible to remember the particulars: and it really would appear to me that every thing was resorted to, which might have a tendency to wound my feelings and irritate my temper. So firm was the impression on my mind at the time, and such was the tartness and the irritating nature of his remarks, that I more than once was induced to ask him, whether he was seeking the occasion of a quarrel? This to be sure he disavowed; and while he was making the most severe remarks on every part of my character and conduct, he would say, "I mean not now to wound your feelings."—He took a review of the whole period which has passed since my coming to the city, (although we had agreed at Mr. Harris's, on the

affair of Mr. Gillet, to bury every thing in oblivion prior to that event) and contrasted his friendly deportment, as he mentioned, towards me, to what he charged me with, my unfriendly and insidious deportment towards him. He brought into view a variety of little trifling particulars with regard to the question of precedency; and others which had never been mentioned between us; and asserted that I had assumed an importance which did not belong to me, and had infringed upon his right. This referred as he explained it, on my enquiry, to the question of precedence at the Communion and at funerals; which, as I then reminded him, had always been arranged between us by agreement, or by courtesy. But he asserted that although he had the politeness to yield to me, yet I ought to have had the good sense to have refused. He charged me with being, if not the principal author, at least a very instrumental cause of the misunderstanding between him and Dr. Moore, and asserted that I had no pretensions to the offering of myself as a mediator between them. He alleged that on a variety of occasions I had acted as his secret enemy. And, after taking a review of the whole ground, as well as at several intervals, while I endeavoured to explain and defend, he would tauntingly, say, "and yet after all this, you hold yourself up as perfectly immaculate, a paragon of goodness, altogether qualified to reconcile differences!"—He urged me for the reasons for certain parts of my conduct. If I gave them in general; he urged me to specify particular facts. If I waved it, he threatened to bind me to proof. Till at length I told him that I wished to avoid any further altercation; and that I really was obliged to be on my guard; because I saw that he was disposed to catch at my words, and twist them to my disadvantage. He talked several times of being able to fasten certain charges on me by proof; and said that matters were drawing to a crisis, when I would have to answer for my conduct. During the whole of this time, I dare appeal to himself that I acted entirely on the defensive, and that I suffered none of those passions to arise, which might naturally be expected to be excited by the occasion: while on the contrary, he throughout, and particularly towards the conclusion, was warm, impetuous, and irritating.

June 16th, 1810.

*Additional remarks, as they occurred in the ensuing week.*

The subjects introduced were so various, and introduced so rapidly, that it is impossible for me to remember the con-

nexion, or indeed scarcely more than the general tenor of the remarks made. I had frequently to request Dr. Hobart to stop and let me correct what he had asserted; but this was soon impossible: and I perceived that I had only to hear what he had to say; except when he called upon me for explanations of my past conduct, which we had agreed by his own proposal to bury in oblivion. I therefore made up my mind to oppose nothing; but merely, when it was impossible to parry it, to soften my own conduct, or give reasons for it. Indeed, upon reflection, I am astonished, and almost angry with myself, that I could remain, and receive such insulting language and conduct. Once, towards the close, when every thing seemed to have been said, that might reasonably have been expected, I did take my hat, and open the door, with intention to leave him; but Dr. Hobart pressed upon me closely, seemingly with intention to prevent me; and upbraided me with unmanliness or want of generosity (and as it now strikes me, of cowardice) for wishing, as he said, to avoid giving an explanation of my conduct. At this time it was, that in a threatening manner, and (if I do not greatly mistake) with a brandish of the arm, he said, "I will put you to the proof." When at the same time I had asserted nothing, but a mere matter of opinion as a reason for my own conduct, after being repeatedly pressed, having endeavoured to parry it; and when he was urging me for specific charges, evidently with intention to form a ground of complaint. At a very early part of the conversation; I found that he was disposed to take advantage of every thing which I should say. I therefore endeavoured to be as guarded as possible. For this purpose I determined to make use of the mildest terms in my power, and those which would be the least liable to objection. These he would still play upon; and from them endeavour to involve me in absurdity. And if in any subsequent part, I made use of different terms; he charged me with prevaricating; and he would repeat over the terms, and add, "For I know not how to understand you." In fact, I had all along endeavoured to avoid an investigation of past circumstances; because I knew that that was not the fit opportunity for such enquiry, and would only add fuel to the flame; and because it was very apparent that Dr. Hobart pressed it only to draw from me something which he could turn to his own advantage. This was evident from the use which he made of a prior conversation with regard to Mr. Feltus.

When he charged me with acting as his secret enemy in traducing his writings; I answered, that I might have expressed



my opinion on them when it fell in my way, as every one had a right to do; but that I had never, to my knowledge, taken any pains to his disadvantage: "Aye," said he, "that was all you could venture to do. It would not have done for you to go further. You acted as my assassin in the dark; while I was your eulogist and defender." I answered, that I hoped my conduct was such as to speak for itself without standing in need of a defender. When he made some other charges; which I do not distinctly remember, I answered, that I could not recollect every thing that I had ever said. "Well," said he, "what will you say, if I can bring proof? What will you say, if I can produce it in black and white? matters are drawing to a crisis, when, perhaps, it may appear against you." "Well," said I, "whatever you can produce in black and white, I trust I shall be able to prove." He answered, "Aye, that is a different thing."

He introduced the subject of the affair with respect to General Hamilton, and the funeral of Mr. Walton, and endeavoured to make it appear, that the acknowledgments which he made were without any actual reason, and merely from his disposition to friendship; and he charged me with insincerity and duplicity for appearing to accept of these, and yet not regarding him with the same unreserved friendship that I had before. To this I answered, that I acted according to my natural constitution, and as the reason of the thing required, according to my ideas.

Referring to the Convention of 1808, he said that previously to that period he regarded me as his friend; and when it was suggested to him that I was not to be depended on, he felt sorrow, he was going to say, but in fact it was swallowed up by indignation and contempt. He had before that period, he said, regarded me as an upright man, and a friend to the Church. Since that indeed, he had held me in very different estimation.

One of the objects which he had in view, seemed to be to get me to make concessions. As proofs of this, the following circumstances may be considered. Speaking of the offer on my part to become a mediator between him and Dr. Moore, he alleged that I could have no pretensions to that office, in as much as, according to his declaration, I had been the principal cause of the misunderstanding. I answered, that, without entering upon the investigation of this point, I could see no reason for the inference. Supposing, I said, three powers in the political world had been at war, and one of them, even the first promoter of the strife, should make peace;

would it not be perfectly allowable for this one to offer itself afterwards as a mediator between the other two? He answered, "No: unless that one should acknowledge itself to have been the aggressor. But you," continued he, "hold yourself up as perfectly innocent." As a further consideration: After he had repeated the last remark several times, in different parts of the conversation, to wit, that I held myself up as perfectly immaculate, altogether harmless;" I answered: "Oh no, Dr. Hobart, I am very sensible of my weakness; I have my full share of infirmities." He rejoined, "Why this is the first time you have made the acknowledgment: you have not said as much as this before."

With reference to the threat held out in case of my interchanging with Dr. Moore he said, "That since I was determined to take my own way, why they must give up the execution of their purpose: for though it would be perfectly just on their part, and such as my conduct deserves; yet as it would be such a disagreeable thing to carry it into execution, connected as we are in the most interesting offices, and as it would be doing violence to his feelings; it must even be abandoned. But when he said it would be doing violence to his feelings, he wished it to be understood," he remarked, "that in case they should carry their purpose into effect, his conscience would not condemn him as acting improperly, but only that it would be contrary to the natural tenderness of his nature."

Among the causes of complaint against me, he mentioned my having interested myself in behalf of Clergymen to whom he was opposed. And in taking notice of this, he mentioned it in the following manner: "that I went about from house to house trying to make interest; and sent letters backward and forward (meaning as appeared when I made enquiry, that I had written to Mr. Dehon on the subject) and that in the case of Mr. Dehon, I had done more injury than service; so that I had learnt that I had not quite so much influence as I expected."

The circumstances mentioned above which he wished me to explain, were the following: He said that I had professed on a former occasion, to have looked upon him as my friend on our first settlement together, and to have taken pleasure in his society; "what then" said he, "was the reason of your viewing me in a different light?"—After having endeavoured to wave the question, as calculated to produce no good effect, but rather to irritate, which I wished to avoid: yet being repeatedly urged, I at length said, "that the reason was, because he had, in my opinion, assumed an authority which did not belong to

him." This produced the threat mentioned before, that he would put me to the proof. "But," I added, "if you are desirous to know what was the reason of my discontinuing to view you as my friend; is your present conduct calculated to erase that impression, and to restore our former friendship?" "No," said he with warmth, "don't misunderstand me: I am not seeking for your friendship. I want to have no friendship with such a man. Intercourse I must have from our situation; but I want nothing further." "Well," I replied, "while it shall please God to continue us together, we might at least, I should suppose, live in peace."

As the extraordinary and impetuous nature of the conversation introduced such a huddle of ideas, that it is impossible to reduce them to any order; I am obliged to set down what took place, as it occurs to my mind. The following particulars ought to have been noticed at an earlier stage. In remarking on my letter, Dr. Hobart observed, that I had not taken notice of his objection to an interchange with Dr. Moore and Mr. Feltus, on the score of the part which those gentlemen had taken with regard to the business of Mr. Ireland; which was his principal ground of complaint. I replied, "That had not occurred to me; but it appeared to me that I had no right to exclude them on that score. The part they had taken, had been contrary to my advice, to be sure; but they declared, that they were actuated by principles of duty and a sense of justice; and I had no right to call their motives and their veracity in question." "Aye," said he, "such declarations as theirs, are just what would be used by the most errant demagogues." The same had been remarked, as I now well remember, in the former conversation had concerning these gentlemen, in Trinity Church; though the mention of it was omitted in the notes made of that conversation. And what was then remarked, was also now repeated, that these gentlemen had been induced to the part they had taken, only because they had been led to believe, that some influential members of the laity were opposed to the measures taken with regard to Mr. Ireland; and that therefore this presented a favourable opportunity for casting odium on him, Dr. Hobart, and involving him in difficulty.

In referring to the concluding part of my letter, in which I had said that "I deprecated no consequences, except it be the commitment of the peace of the Church," Dr. Hobart observed, "that Dr. Moore had it not in his power, that he was not of sufficient consequence, to break the peace of the Church."



This he brought in several times, in different parts of the conversation. I clearly perceived his intention, and understood his meaning, that what was said of Dr. Moore should be applied to me; but I let it pass without comment or regard.

When we were drawing to the close, after he had been as warm as he could well be, without actually quarrelling, which certainly was prevented only by my forbearance; he subjoined in a taunting sneering manner, and with gestures the most calculated to irritate: "Now don't go and represent, even to your *confidential friend*,\* what I have said only in explanation of my conduct, as a studied insult to you."

On a review of the whole conversation, and all the attending circumstances, I can with great truth and propriety say, that I have never, in the course of my life, as far as my recollection extends, been handled in so rough a manner, by any one pretending to the character of a gentleman, or in any other character; or been treated with so little regard to feeling and delicacy.

June 23d 1810. The above additional remarks were written at different times in the intervening period, as the circumstances clearly occurred to my mind.

PREVIOUSLY to the rough handling last noticed I had once exchanged with Dr. Moore, and this it was, probably, which gave rise to the conversation and the circumstances attending. An occasion soon offered for making me acquainted with Mr. How's indignation also, and the line of conduct which he intended to pursue. On the first of July the Communion was administered at St. John's. It is always customary with us on such occasions, after the people are dismissed and while they are retiring, to exchange friendly salutations. I accordingly went up to Mr. How, accosted him in a friendly manner, and stood ready to offer him my hand. He did not, however, open his lips, nor make any return to my address; and I then passed on and accosted Dr. Beach. The persuasion of what is now stated was firm and clear on my mind at the time; and unless my senses deceived me, I could not be deceived. I determined however, not to yield to the impression, or to act upon it, until further circumstances should confirm

\* Referring I suppose, to an expression in my letter.

what seemed almost incredible. My determination therefore was to see whether a similar line of conduct should be continued; and to yield to the persuasion, or conclude that I was mistaken, accordingly as that should warrant. And that no conduct of mine might lead to such behaviour towards me, I kept out of the way of Mr. How for upwards of a week, and until I thought my feelings were sufficiently under command not to lead me into any conduct, which might seem to notice what had occurred. When I had thus got the mastery of myself, I went into the Vestry Room of Trinity Church, where Mr. How was, with a determination to speak to him in a friendly manner as usual. This I did accordingly; but he made me no other return than a nod of the head. Reflecting on this conduct, I could no longer be in doubt of his intention; but I thought it was really too trifling and childish to be taken notice of. Accordingly I determined to speak to him uniformly whether he returned it or not. This I did constantly, both at entering and leaving the room, and that even after he had refused to notice my entering salutation. With this cold and marked neglect Mr. How continued to treat me for several weeks, indeed until my leaving the city in the month of August, on a tour with my family to the northern parts of the state. On my return, I was quite surprized one morning on meeting Mr. How in the Vestry Room of Trinity Church, and accosting him as usual, to find that he offered me his hand, and addressed me in a cordial manner. This I very readily reciprocated. But it was out of my power to account for it. The cause perhaps may be devised from what I have since learnt, that his conduct to me had begun to be talked of, and the report had got to Dr. Hobart's ears; and that the Dr. had spoken to him on the subject.

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WE now arrive at a new period; which seems to have produced the acme of my insults; and to have developed the consequences which were to ensue upon my pertinacity.

At the meeting of the Convention, the business went on very peaceably till the close of the second day. Mr. How and Mr. Lyell had however, during the two days of the session, been observed to be very busy in private conferences with the members both in and out of the doors of the Church. The

close of the business of the second day, just before the hour of the adjournment of the Convention, disclosed the purpose for which they had been engaged. At that period of the sitting of the Convention, the different Committees are appointed. On counting the votes for members of the Standing Committee, of which I had been a member for ten years from the time of my first removal to the city, it appeared that my name was left out, and that of Mr. Bowen was substituted. On this being announced, the Rev Mr. Harris, who had been a member with me for several years, and who knows the manner in which I have discharged the duties of that office, arose and begged leave to resign. Dr. Hobart immediately moved that his resignation should not be accepted, unless he could offer sufficient reason. Mr. Harris observed, that it would be a matter of great grief to him to be obliged to give his reasons, and begged permission to resign without being put to such necessity. The motion however, was insisted on, and Mr. Harris was repeatedly called on for his reasons: the gentlemen of the Laity seemed particularly desirous of hearing them. After being thus refused permission without complying with the requisition of the motion, Mr. Harris arose and said, that painful as it would be to him to comply with the demand, yet since it was insisted on, he must proceed to lay his reasons before the house. He began, by saying "that the same reasons which were to be advanced against Mr. Jones, would operate with equal force for the exclusion of himself from the Standing Committee; that Mr. Jones had always discharged the duties of that office with fidelity; and that no cause whatever existed, why he should be left out of that appointment." He was going on to deliver his reasons at length; when Dr. Hobart rose while he was yet speaking, called him to order, and proceeded with much warmth in a speech of some length, evidently with a design to prevent Mr. Harris from proceeding. The principal topic which, as far as I recollect, he insisted on was, that the Convention had an undoubted right to appoint to the different Committees, whomsoever it should seem proper to that body so to do, and that no one had a right to impeach the motives of the members; and he hoped that the gentleman, alluding to Mr. Harris, would not interrupt the peace and harmony of the Church. As soon as he closed, Mr. How, with equal warmth and with an insulting manner, said, "He was astonished at the gentleman," meaning Mr. Harris, "that that gentleman ought to be ashamed of himself to impeach the motives of his brethren, and that he was guilty of offering



a gross insult to the Convention." When Mr. Harris was permitted, he again rose and said: "God knows, and that gentleman knows," pointing to Dr. Hobart, "that I have laboured hard to preserve the peace of the Church." He was going to proceed; but was dissuaded by some of the elder Clergy who sat next to him, and who begged of him to desist.

It is capable of proof that a regular plan was laid for effecting this object, and that the most complete electioneering schemes were resorted to; notwithstanding the pretended indignation at the impeachment of motives, and the declared insult to the Convention. Individual members were applied to, both of the Clergy and Laity. The general pretence made use of, was, that there were in the Committee too many of the Clergy of Trinity Church; though the gentlemen concerned have since avowed that the measure was out of enmity to me. Tickets were written out, were even folded up, and were put into the hands of different agents, both of the Clergy and Laity, for distribution. And many were thus imposed on, who were willing to be saved the trouble of writing tickets, and who took it for granted that the election was going on as in years before, by taking the names of the members from the Journals of the last Convention.

In aid of these measures, and in order to prepare the minds of the members of the Convention for this business, which was intended to be brought before them, other means were resorted to. Two reports were set on foot, and industriously propagated, just before the meeting of the Convention, and with a zeal which would indicate that nothing less than my ruin was aimed at.—Of these, and of the circumstances which led to them, I must give an account somewhat more lengthy than their importance would otherwise demand; but which seems to be requisite, because they have been turned to good account for the purpose intended. When the matters of fact are fairly stated, it will also, I trust, appear that these reports were utterly without foundation. They have however answered the intended end; and are now nearly sunk into silence and oblivion. These reports were indeed set on foot and propagated principally by Mr. Lyell; but they are equally chargeable to Dr. Hobart and Mr. How; because these gentlemen have abetted them, and given them currency, particularly the last. It is also to be considered, that these three gentlemen have acted in concert, in the whole of this business of the Convention, and previously in relation to Dr. Moore and Mr. Feltus; and therefore, what is done by one, must be considered as proceeding from the whole.

The first of these reports, relates to the business of the Standing Committee, and to my conduct, as a member of that Committee, in relation to the application of Mr. Blackburn, a Methodist Preacher, for Orders in our Church. According to the manner in which this business was represented, it would be made to appear, that, in a charge thus committed to me by the Church, and in which the prosperity of the Church was very deeply concerned, I had acted, not from a sense of duty, but from personal considerations and party views. I will do Mr. Lyell the justice to acknowledge, that he did not state this from himself, as being actually the case, but that Mr. Blackburn had told him, he had been informed so. It differs, however, little with me, as it affects my character, or as to the effect which it naturally will produce on the public mind, whether Mr. Lyell is the author, or the propagator of the report. The same object is effected; though in a legal point of view, to be sure, Mr. Lyell is not answerable for the consequences. In order that this business may be clearly understood, I must state it at some length.

Some time in the month of July last, I think, Mr. Lyell came to my house, and informed me, that a Mr. Blackburn, who is a Methodist Preacher, intended to apply for Orders in the Church. He represented said Mr. Blackburn, as of that class of Methodists, who, notwithstanding the separation of the body of that society, have always continued to commune with the Church; that he was a gentleman of an independent fortune, of an unblemished character, and was moreover possessed of the literary requisites for undergoing an examination; and therefore did not ask for the exercise of the dispensing power:—though to be sure, at his time of life, (for he is 55 or 56 years of age,) he might be a little rusty in the languages: but that he had not been in the country quite the term which the Canons required. Mr. Lyell further stated, that the testimonials which Mr. Blackburn would present, but which he said were ample as far as they went, were all from persons in the Methodist connexion. There were, however, he said, two families in the city, who were personally acquainted with Mr. Blackburn, and who had been acquainted with him in England. These are the families of Mr. Sukely and Mr. Lang; to whom Mr. Lyell referred me for satisfactory information. Mr. Lyell stated further, that should Mr. Blackburn succeed in obtaining Orders, it was his intention to act as Assistant Minister to him, Mr. Lyell, in Christ's Church, provided the Vestry of said Church should make such appointment; and

that this appeared the most probable mode of securing such assistance, as Mr. Blackburn would consent to accept of such appointment, with no other compensation than that of being provided with a house. And Mr. Lyell was urgent that the Ordination of Mr. Blackburn should be expedited as much as possible; because, as Christ's Church was going to be shut up, in order to undergo repairs, he, Mr. Lyell intended to take a tour up the country; but as the repairs might not occupy so long a time as he would wish to be abroad, the Church might be supplied till his return by Mr. Blackburn, could his admission to orders be secured. The only answer which I made to this statement, was, that when the case should come before the Committee, I would act as my duty might seem to require.

Knowing the facility with which written testimonials are to be obtained, and that these often testify only in part, when much important information is concealed; I thought it proper, and what my duty required, that I should wait in person, upon the families to which I was referred for satisfactory information. Mr. Sukely's family were not in the city or neighbourhood. I therefore called only on Mr. Lang's. Here I met with Mr. Lang, senr. who belongs to the society of Methodists, and Mrs. Lang, the wife of the son, of the congregation of Christ's Church. The old gentleman informed me, that he had been acquainted with Mr. Blackburn for some years before his leaving England; and that they had been intimate ever since their arrival in this country. He mentioned in a general way, that Mr. Blackburn had always, he believed, sustained a correct moral and religious character. On my asking him, whether Mr. Blackburn, was considered as a man of learning; he hesitated with an evasive reply; but after some pause said, "The best way for us to obtain information on that head, would be to invite Mr. Blackburn to some of our social circles, and in half an hour's conversation, we would discover that he was likely to do us very little honour in that respect." He said moreover, that I might satisfy myself by taking an opportunity to hear him preach. On my enquiring when and where I might have such opportunity; he said he did not know, but would make enquiry for me; that the Methodist society had refused Mr. Blackburn the privilege of preaching in their meetings; since which, he had been preaching in the African meeting-house. Mrs. Lang observed, that she had heard from some, that the reason why Mr. Blackburn was not permitted to preach among the Methodists, was because he had shown a disposition to enter the Church. The old



gentlemen said, "No; that was not the reason. The reason is," said he, "that Mr. Blackburn wishes to preach just where it may suit him; whereas the society insist that he shall conform to the general rules, and preach where he is directed."—Mrs. Lang said, "Be the reason, however, what it might, she should regret the circumstance, should Mr. Blackburn be admitted into the Church. She was persuaded he would do us no credit. She regarded Mr. Blackburn as a friend and acquaintance; and from that regard had been induced to go and hear him preach in the Methodist meeting. But such preaching she never wished to hear again. She should lament exceedingly to perceive it introduced into the Church. She hoped, she said, if Mr. Blackburn were admitted to Orders, that he would not be permitted to preach in any of the Churches in the city; but would be sent only on missions to some of the out-borders." I remarked in reply, that if Mr. Blackburn were ordained, it would be with the express expectation of his being Assistant Minister to Mr. Lyell in Christ's Church.—She said, that she would lament such appointment exceedingly; and she knew it would be extremely disagreeable to a great part of the congregation. Besides his want of qualifications as a Preacher, she said there were other objections to be made, which ought to have their weight. He is penurious," said she, "to an extreme." "Yes," added the old gentleman, "I would not have his disposition for all the world: he seems to me, to set more value now on one acre, than he did in England on ten." Mrs. Lang added, "that Mr. Blackburn is in the habit of carrying on trade; which," she said, "would not answer for our Clergy. He not only buys and sells stock, but he also buys and sells any thing else, by which he can make a penny:"—this was her expression. And she said, "she had an opportunity of knowing, for Mr. Blackburn was in the constant habit of consulting her husband in the purchases and sales which he made." These things seemed to be drawn from them reluctantly, and out of a regard to truth, when the questions were put to them; while at the same time, they professed a firm regard and friendship for Mr. Blackburn.

The information which was thus obtained, it was certainly my duty to lay before the Standing Committee, whenever it should be called together; and it was my determination so to do. But I waited for such opportunity. I mentioned it not to any individual member, except to Mr. Harris, and that on morning of the meeting of the Standing Committee, when, as

I usually did, I called for him that we might go in company. Some little time previously to this, and before the Standing Committee was called, happening in company with the Bishop, I thought it proper to mention the circumstances to him, suggesting at the same time, whether it would not be best to prevent the application to the Standing Committee, in order to save the feelings of Mr. Blackburn: for I honestly stated to him, that I could not conscientiously, as the matter presented itself to me, join in a recommendation of Mr. Blackburn for Orders. The Bishop thought it would not be advisable to recommend him under existing circumstances; and acquiesced in the propriety of the measure proposed. I took no further steps, however; but left it with the Bishop to do what he might see proper in the case.

The Standing Committee was however called. - And when we came together, I stated what had come to my knowledge, in a plain unvarnished manner, as nearly in the words of the persons testifying, as my recollection would serve. The gentlemen were unanimously of opinion, that it would not be proper to join in a recommendation of Mr. Blackburn. But in order to get over the business as delicately as possible, they directed the Chairman, Dr. Beach, to inform Mr. Blackburn that we had postponed the consideration of the case, for further information. At the same time, some of the lay gentlemen were urgent, that Dr. Beach, in communicating this information, should do it in such a way, as to leave little room for hope of success, in case of further application.

Some few days after the meeting of the Committee, at the Commencement of Columbia College, Mr. Lyell and I met and walked together in the procession, part of the way to Trinity Church; and Mr. Lyell took this position, after we had set out, for the express purpose of having conversation on the subject of Mr. Blackburn's application. He asked me what were the reasons which operated with the Committee to refuse a recommendation? I informed him in a general way of what I had laid before the Committee, and that I had obtained this statement from Mr. and Mrs. Lang, to whom he had referred me for information. "Why," said he, "I have myself, since mentioning them to you, had a conversation with them on the subject; and, to be sure, they speak very freely. But then," he added, "you know a written testimonial was presented from them, which ought to have its weight with the Committee." "Yes," said I, "a written testimonial was presented, which respected his moral character; and this was

not contradicted by their private information. However," I added, "the subject is yet open for discussion; though to be sure, some of the members were urgent that Dr. Beach in communicating their decisions, should leave little room for hope of success in case of further application." "Ah," replied he, "Mr. Blackburn has withdrawn his papers, and will make no further attempt at obtaining Orders in the Church."

From this last declaration, I took it for granted that nothing further would be heard concerning this business. But in the month of September, shortly before the meeting of the Convention, on meeting Mr. Lyell in the street, he stopped me, and accosted me after the following manner: "Well, what are we to do with the case of Mr. Blackburn?" I replied, "You know, I mentioned that it is still open for consideration if you see proper to bring it forward." "But," said he, "it will not be worth while to make a second trial, unless it can be previously ascertained that there may be a greater prospect of success." I answered, that it appeared to me, a regard to Mr. Blackburn's feelings would require some such procedure. "And now," said I, "Mr. Lyell, I cannot answer for the other gentlemen; but for myself, I must in candour inform you, that I never can, according to my present impressions, unite in a recommendation of Mr. Blackburn. However, I wish not by this, to prevent you from applying to the other members of the Committee." "Why," said he, "Mr. Blackburn has informed me, he learnt from Mr. Feltus, that you raised obstacles in the way of his admission to Orders, not from any objection that you have to him, but from opposition to me." I replied, "If Mr. Feltus has made any such declaration, it is entirely without authority. I have not seen Mr. Feltus, since the business was brought before the Standing Committee. I have never made to him such a declaration, or given him reason to draw such a conclusion. But, whatever Mr. Feltus may say, I give you assurance, that I have been guided by no such consideration; but have acted from a sense of duty, and a regard to the welfare of the Church."

After parting from Mr. Lyell, and reflecting on the subject, I thought it necessary to attend to this business, that I might know the truth of this report; that if Mr. Feltus had made such declaration, he might be asked for his authority, and the error might be corrected. Accordingly I went immediately over to Brooklyn, to the house of Mr. Feltus, but finding him not at home, and hearing that he was in the city; I called at Dr. Moore's, hoping there to meet him. Being, however,



disappointed, I stated to the Dr. the object of my call; and desired of him to send over a request to Mr. Feltus to meet me at his house, at an appointed time. He did so; and received in return a promise to meet me, as desired, accompanied with the following note. The introduction appears to refer to some remarks contained in the note from Dr. Moore.

*" I THANK Dr. Moore for speaking what he thinks, and thinking as he ought. Mr. Blackburn made some general remarks in the presence of Dr. Pilmore, one evening on his application, &c.—that he understood there existed some opposition among the Clergy. On which I remarked, that it was a fact to be lamented, that such opposition should exist, but as long as it was so, that he would meet with difficulty in obtaining Orders, particularly, as a full examination was proposed. The remarks were general, and no names that I can recollect, were mentioned."*

*" Other things were said on the same subject in the same way—contrasting Mr. Gillet's case, with Mr. Hubbard and Mr. Willison; but no names of Clerical gentlemen were mentioned. My sentiments are open, and without cover."*

*" In much haste,*

*" Yours, affectionately,*

*" H. J. FELTUS."*

*" Dr. R. C. Moore."*

Mr. Feltus met me at the time appointed, at Dr. Moore's; and there stated to me, verbally, the same in substance, as is contained in the preceding note. He remarked expressly, that the observation concerning the division among the Clergy, was made, and introduced by Mr. Blackburn; and that the precise expression used by Mr. Blackburn was, that he understood "The Clergy are at outs." Mr. Feltus moreover declared, that he had made no such assertion or intimation, as that mentioned by Mr. Lyell, concerning me; but on the contrary that my name was not mentioned in connexion with his business.

It ought to be distinctly noticed, and borne in mind, that, according to Mr. Feltus' statement, the remark with respect to the division among the Clergy, originated, at the above interview, with Mr. Blackburn; the general remarks from Mr. Feltus, were in answer to this; and these general remarks, when related to Mr. Lyell, were made the foundation of the

circulated report. It is a question fairly open for consideration, Where Mr. Blackburn obtained his knowledge of this fact? By me and my friends, the matter was never mentioned, but with the greatest secrecy and confidence.

After my having the above interview with Mr. Feltus, I again waited on him, by appointment, at his house; and we went together to the house of Mr. Blackburn: as I wished, before taking any further steps, to have a statement made by Mr. Blackburn himself, of the conversation had with Mr. Feltus and Dr. Pilmore. Mr. Blackburn was not at home, but had gone to Albany, and was not expected home for several days. It appeared, therefore, not right to wait for his return. The next day I waited on Mr. Lyell; stated to him in a general way, what was said by Mr. Feltus; and renewed to him the declaration which I had made, when this business was first suggested by himself, as to what Mr. Blackburn had reported. I then proceeded thus: "And now, Mr. Lyell, I must request you to inform me candidly, whether you have mentioned this declaration as from Mr. Feltus, to any persons besides myself?" "Yes," said he, "I have mentioned it to the Bishop, and to other gentlemen." "Then," I replied, "as I have conscientiously made to you a declaration of the principles upon which I have acted, and that there is no foundation whatever for this report; it is an act of justice due from you to me, that you should go to the Bishop, and those other gentlemen, and invalidate what you have said." He replied, with great carelessness and indifference, "Oh no, I shall neither invalidate nor substantiate. It is a matter between you and Mr. Blackburn, and you must go and settle it with him." "Then," said I, "as I know not to what gentlemen you have mentioned it, I shall myself call on the Bishop and the members of the Standing Committee, and make to them a fair statement of the case.

I called on the Bishop accordingly. And, failing to meet with the members individually, I embraced the first opportunity to lay it before the Committee in a body. This opportunity presented on the day previous to the meeting of the Convention. The members were all present, except one of the Laity, who at a former meeting, was particularly desirous that no encouragement should be held out to Mr. Blackburn for further application. The gentlemen who spoke, expressed themselves perfectly satisfied with my conduct; said that they thought I had acted exactly as my duty required; and offered to give a certificate of this their opinion. I told them, that

was not my object. I was only desirous to satisfy their minds.

In the afternoon of that day, the Convocation of the Clergy was held at the Bishop's. At that meeting, Mr. Harris, sitting next to Mr. Lyell, had some conversation with him, as I have since learnt, with respect to what had taken place concerning Mr. Blackburn. Mr. Harris beckoned to me to take a seat next to him, and near to Mr. Lyell. I did so. Mr. Harris then said to me, in the hearing of Mr. Lyell, "You and Mr. Lyell had better now settle between you this business concerning Mr. Blackburn." I answered, that I was ready to come to any settlement which might be proper. Mr. Harris turning to Mr. Lyell, observed, "At the meeting of the Standing Committee to-day, Mr. Jones mentioned this business." Mr. Lyell, in a vociferous manner, and so as to be heard all around the room, answered with warmth, "He did then mention it; and it seems, there were persons present who heard what he said!" "Oh!" said Mr. Harris, "if you are going to be thus warm, Mr. Lyell, it is in vain to say any thing further on the subject. If you will be calm, and have patience, I will tell you what was said." Mr. Harris then inadvertently added: "Mr. Jones stated to the Committee, that you said, he had acted, in the business of Mr. Blackburn, out of opposition to you." Mr. Lyell exclaimed with vehemence and vociferation, so as to be heard by gentlemen on the opposite side of the room: "Then he stated what is *false*." Mr. Harris, immediately correcting himself, said "No: I mistake. He did not say so." But Mr. Lyell, without waiting, to hear the correction, and while Mr. Harris was speaking, exclaimed again: "Then he stated what is *false*." Mr. Harris proceeding, and endeavouring as soon as possible to be heard, said: "What Mr. Jones stated was, that you had mentioned, that Mr. Blackburn told you, that Mr. Feltus said, that he, Mr. Jones, had acted in the business out of opposition to you." Mr. Lyell, not regarding what was said by Mr. Harris, repeated a third time, "If he said so, he said what is *false*." Other things were said; particularly, Mr. Lyell repeated, that he had only mentioned the report as coming from Mr. Blackburn. Feeling indignant, I rose and crossed to the other side of the room: and as I rose, I said, "This is a good cunning way of endeavouring to ruin the reputation of another, without taking upon yourself the responsibility." "See; see there;" said Dr. Hobart, as I have since been informed, "You see now Harris, by what a spirit he is



actuated." Mr. Harris with great truth and justice rejoined: "You, Dr. Hobart, of all men, ought to be the last to make such a remark."—For my own part, nothing I confess, among all the multiplied insults and provocations which I have received from him, has led me to form so mean an opinion of Dr. Hobart, as this single remark. Because, he knows, and he has several times candidly confessed, that in this respect, I have always had the advantage of him. And I am bold to put it to his conscience to declare, that amid all the irritating circumstances in which I have been placed by him, I have never resented his almost unbearable conduct; and have never returned him one irritating word. This is said with humility. Possessing, by nature, as I am well aware, a disposition quick and irritable, yet chastened I trust, and in some measure subdued by a habit of constant watchfulness, and by the prevention of the grace of God; I have often been astonished, when reflecting on this subject, that under the peculiar trying circumstances in which I have been placed, I have not been surprized into some unadvised act. I thank God for his preserving care.

Another report was set about, respecting what Mr. Lyell has been pleased to call a speculating scheme. The expression, "Was set about," is not used without reflection. The report received its origin from Mr. Lyell; and Dr. Hobart and Mr. How aided him in giving it currency. Justice and the Christian temper would have dictated, that before a matter of this kind were set in circulation, application should have been made to me for information; that the parties might have been sure there was no mistake. And moreover, to this line of conduct, Dr. Hobart had solemnly pledged himself, at the time when we entered into a formal compact in the affair of Mr. Gillet. But no such step was taken. What was going on, was to me utterly unknown; while it was the subject of general conversation with others. And though Mr. Lyell did afterwards mention it to me; yet the mentioning was the effect of passion; and not until some time after the matter had been dressed up in a hideous form, and then put upon the wing. It will however, I trust, when stripped of its trappings, appear to be utterly harmless. In order to a clear understanding of the affair, it will be necessary to enter into some detail.

The first intimation which I received of this business, was from Mr. Lyell. At the time that I called on him concerning the affair of Mr. Blackburn, towards the close, when I informed him, that if he would not do me justice, I should myself

repel such reports ; he got warm, and as I arose to leave him, he said : “ Now, if you will sit down, I will tell you of another report which I have mentioned, and which I think is not much to your credit. And if you can clear it up satisfactorily, I will willingly counteract that.” I sat down. He then proceeded to state, that he understood I had got persons to subscribe for me for shares in the Mechanics’ Bank. I told him that he need not give himself trouble to counteract that ; for that I had got the shares subscribed for ; and I thought it was perfectly correct. “ He thought otherwise,” he said. As he stated the matter somewhat erroneously ; I entered into an explanation, more than I think he was entitled to, now that I am acquainted with the attendant circumstances. And I left him with saying, that this was not intended as a matter of traffic ; but was money invested for the purpose of improvement and increase. It might have been mentioned before, but it just now strikes me, that Mr. Lyell mentioned this, and in somewhat of a taunting manner, as a set off to what I had said, (but that was only in my official capacity,) concerning Mr. Blackburn’s buying and selling. And Mr. Lyell stated, that Mr. Blackburn was much more conscientious in this business than myself ; for that he would not possess any of the shares in this new Bank, until they had received the advance, which is usually consequent upon the closing of the subscription : that is, he would not improve the advantage, which the opening of such institutions affords to private individuals who may have a little money to spare, which they wish to invest for growth ; but would *conscientiously* throw this advantage into the hands of stock-jobbers and speculators.

After this conversation, meeting with Mr. Harris, I mentioned to him that I had understood such a report had got abroad, and the manner in which it had been propagated. “ I am very glad,” said he, “ that you have opened this subject to me. I have for some time wanted to speak to you on it, but have felt a delicacy ; and was in hopes that something would occur to bring it before us. Really,” he proceeded, “ it has made a very great impression on my mind ; and in the form in which it has been presented, I have been unable to reconcile it with that character which I have always conceived to belong to you, and to that conduct which you have uniformly observed.” He then proceeded to remark, that this matter had been much talked of during my absence, while on a visit up the country ; and that he had understood, from the manner in which it had been represented in a conversation with Mr.

How, that I had been transgressing an express law of the State. In conformity with this idea, he said, he remarked to Mr. How, "Why this amounts to usury: I see no difference between this, and the conduct of Mr. Ireland." Mr. How he said, replied, "Why no; I see very little difference." After this representation, I made to Mr. Harris a plain statement of the real circumstances of the case. And after hearing it, he said, "Why this is a very different thing from what I had understood."

The real matter of fact, is as follows. I had in my hands a sum of money, in trust, waiting for a suitable opportunity for being applied, so as to be rendered productive. For the effecting of this object, I had applied to some of my friends, who are more conversant with money matters than myself; and among others, had requested the present Cashier of the Mechanics' Bank, Mr. Fish, who was my neighbour, and at that time was Cashier to the Manhattan Company, to dispose of it for me, in the most advisable way. He recommended its being loaned on mortgage; and we were waiting for a suitable opportunity to present. Just at this time it happened, that a Charter was granted by the Legislature for the Mechanics' Bank. This appeared to me a very favourable opening for investing the money in my hands. Yet, supposing that the business would be conducted in the method usually pursued on such occasions, when books are opened for subscription, and those who can bustle most, stand the best chance; and wishing to avoid being in the crowd; I went to one of the Directors, with whom I am intimately acquainted, and requested him to secure for me such a number of shares, as would about meet the money in hand. He promised me so to do, if the business of subscription were conducted as usual; and he should find it in his power to comply with my request. A short time after, an advertisement appeared in the newspapers, prescribing the mode of subscription to be by letter, and limiting the number for which each individual should subscribe, to not exceeding 50 shares. I therefore determined to subscribe myself; as my presence in the crowd was not required. Yet, on conversing with some friends who are acquainted with business of this nature, they remarked that these subscriptions for 50 shares, would yield in fact scarcely more than 5 or 6 a piece; and that it was not worth my while to subscribe alone. Others of my acquaintances, I found in the course of conversation, were getting their friends to subscribe for them; in order to make out the number desired. Accordingly, I did



the same; and by these means obtained, though not the number applied for to the Director, yet a greater number than I should otherwise have procured. On conversing with the Cashier, and others acquainted with the institution, I have found, that this thing was perfectly understood; that it was counted on; that no enquiry was ever thought of, whether those who subscribed, subscribed for themselves or for others; and that in fact one single stockholder has, with the knowledge of the Directors, by these means obtained nearly 800 shares. No law of the State existed concerning the premises. No law of the Bank contemplated the case; and consequently none could be contravened. And no one was injured, except it be speculators and stock-jobbers, by being prevented from receiving the advance on the shares, which they themselves produce.

But Dr. Hobart and Mr. Lyell have said, that this was taking an advantage of the institution,—that the Directors had granted to the Clergy five and twenty shares, under the persuasion that they would not speculate. This is, however, a sophism of their own fabrication. For how was it to be known what number they would grant, before the declaration was made? And how was this to prevent the getting of others to subscribe, which must necessarily be done before such declaration? The subscriptions were all delivered in, before any distribution of the shares was made. Besides; it is false in fact. To some individual subscribers, who are not of the order of the Clergy, full one hundred shares have been allotted their on individual subscriptions; as the Cashier of the Bank has expressly declared to me. And an individual of my acquaintance, who is a Merchant, and who at the same time got others to subscribe for him, had the same precise number of five and twenty shares allotted for his portion. So that this is only a construction of their own forming, which these gentlemen have been pleased to put upon the case.

In order to perceive the purpose to which these reports have been made subservient, and which they have actually been instrumental to effect; it will be necessary to notice a conversation had with some of the members of the Convention, in the evening of the day on which the Committees were chosen. But first, it will be proper to mention the circumstances which led to this conversation; and which will throw additional light upon, or rather will envelope in tenfold darkness, the whole proceeding.

Just before the opening of the Convention, on the last day of the meeting, the Rev. Mr. Bowen came to me, and invi-

ted me to take a family dinner with him ; which I readily consented to do. It happened, entirely without my knowledge, that my wife made a morning call on Mrs. Bowen ; and her stay was so much insisted on, that she also took dinner with us. As soon as the ballots were called for, and Mr. Bowen had delivered in his ticket, he left the Church. Mrs. Jones has since informed me, that on his coming to the house, he seemed to be much agitated, though she did not then know the cause ; and on my return home in the evening she enquired of me what could be the occasion of so much distress to Mr. Bowen ? my answer was, that I knew not, unless it were what took place with regard to the turning of me out of the Standing Committee. " Well," said she, " Mr. Bowen, I am sure, had no hand in that ; for he was as much distressed as I ever saw any man." She then proceeded to inform me, that during Mr. Bowen's stay in the house, he walked the floor continually, frequently looking out and exclaiming, " he wondered what they could be about so long in the Church ; they were about no good ; he was sure ; nothing but wrangling, and jangling, and electioneering !" On Mrs. Bowen's asking what could be the matter ? he said, " oh ! scandalous doings ; shameful proceedings ! I am sick of such works. I left Charleston partly with the view of getting rid of this kind of business, and in the hope of living in some retirement and comfort ; but here I find matters are conducted in the same contentious way. I abominate the whole proceeding. It is a shameful electioneering piece of business. This party-work is not the way to build up the Church !" He afterwards returned to the Church ; and on the adjournment of the Convention, he waited for me, and we walked to his house together. The Rev. Mr. Hart also took dinner with us.

I had made up my mind not to say any thing concerning the business of the Standing Committee. But after the ladies had retired, Mr. Bowen himself introduced the subject. He repeated to me several of the expressions which he had used to Mrs. Jones. And he proceeded to say, that he disapproved of the whole proceeding ; it was a shameful electioneering business. " There is no reason whatever," he continued, " why you should be left out of that appointment ; and when there is not some urgent reason, it is always improper that an old member should be removed from such bodies. I consider myself," said he, " Mr. Jones, as holding a place which you ought to fill ; and I shall always conceive myself bound to follow, in that situation, that line of conduct, which I shall be conscious you would pursue." He then informed me,

that he and his delegates had voted for me. "Mr. David B. Ogden," he said, "after having been solicited by Mr. How to vote against me, had applied to him, as the Rector, to know what had best be done; and he had returned for answer, "This was a matter of private concern, between me and the other gentlemen; and that they, the representation from Grace Church, had nothing to do with it." Something led to the mention of the reports which were in circulation; and I began to give some explanation; but checking myself, and feeling an indisposition to proceed, I said, "However, I do not wish to speak of what concerns myself." "Nay," said Mr. Hart, "it is proper that you should. We who live at a distance, know nothing of what is going on in the city; and therefore can be guided only by what we hear. Many of us, I have no doubt, have been led to vote in this business, from what we have been told concerning you." I accordingly, gave an explanation of the affair of Mr. Blackburn, and of the purchase of Bank Stock, as nearly as I can remember, according to what is stated above. Mr. Bowen then said, with regard to the affair of Mr. Blackburn, I had acted so as entirely to gain his approbation, and according to his opinion, just as my duty required. And he had heard, he said, Mr. How express the same sentiment. "With regard to the Bank business," he continued, "if no law be contravened, and the Directors of the institution do not call the matter into question; no one else has a right to say any thing about the business."--Yet, all these declarations and exclamations notwithstanding, Mr. Bowen's name was substituted for mine, with his knowledge and consent! And the reason which he assigns for it is, that having without effect objected to the measure as unnecessary and inexpedient, he thought it his duty silently to acquiesce!!

While we were conversing, the Rev. Mr. Cooper of Yonkers, joined our company; and was present when the explanation was given of the particulars above mentioned. In the evening he left Mr. Bowen's at the same time with me. And as we walked together, he said, "He was exceedingly glad that he had had an opportunity to hear the matters which had been reported properly represented; for they were very different things as they had been told to him."

An additional matter, of minor importance, Mr. Lyell has endeavoured to get believed. And this was set about just at the same time. He said, in the same cautious manner as before, that he has *reason to suppose* that while I was up the country, I was instrumental in causing one, who



had been a subscriber to the Churchman's Magazine, to withdraw his subscription. If Mr. Lyell will have the generosity to come forward and openly declare the fact; I will *prove* it *utterly* destitute of truth. In the mean time, nothing further will be necessary for me to observe, that the purpose of my visit was no such pitiful business; whatever might be the object which he had in view.

But Mr. Lyell has been careful to forget to mention, what came within his knowledge, and what he might have related on sure foundation, that at the same town of Waterford, where he would insinuate the other to have happened, I did actually make provision for the consolidation of the Church. The Episcopalians of that town, who before had considered themselves incompetent to the object of erecting a building for themselves, and who were dependent on their neighbours for their Meeting-houses, in order to enjoy the privileges of public worship in their own prescribed mode, were aroused under my Ministry, during a short stay among them; were incited to the undertaking of the building of a Church; were called together for the effecting of this object in the absence of the young Clergyman who temporarily officiates among them, and in the course of two days, before my departure, subscribed nearly \$1000 for the purpose. These things Mr. Lyell has been studious to conceal. And they would not now have been mentioned by me, had they not been almost inseparably connected with what he has been pleased to relate. What was done, I consider only as my bounden duty; and by no means a cause for boasting or self commendation.

These several reports have, I confess, yielded me much satisfaction. While, on the one hand, they *prove* indeed, what is far from satisfactory, that some persons, and some even of my brethren in the sacred Ministry, have been on the watch, have marked my steps, to find occasion of complaint; yet on the other, they afford the solid ground for pleasing reflection, that eagle eyed, anxious scrutiny—may I not too truly say malevolence?—has been able to descry no blot in my character, but what has its origin in misrepresentation.

Amid these various ostensible reasons, the real cause of displeasure has been kept out of view. On a reference to the different conversations had with Dr. Hobart and Mr. How; it will appear that all the warnings given, and the whole threatening of consequences, turned upon my compliance or non-compliance with the directions given not to exchange with Dr. Moore and Mr. Feltus. These consequences I was at the

time unable to divine ; and it gave occasion to very considerable speculation. For some length of time, I had been led to expect from either of these gentlemen but a small portion of favours ; except, indeed, to answer their convenience by way of accommodation, which I always readily yielded, but was particularly careful not to ask the like in return. And unless my continuance in the station which I held in the Church, depended upon their favour and influence, it was difficult to conceive, what I had to lose. But the business of the Convention dissipated all these doubts and difficulties. The dreadful threatened consequences were to be, the turning of me out of the Committees ; in the discharge of the duties of which, I challenge them to produce a single instance of dereliction or unfaithfulness. And the plea of there being in those Committees too great a proportion of the Clergy of Trinity Church, was to be the powerful engine for effecting their end !—By the way, had this reason been founded in truth ; would not a little delicacy have dictated, that I should have been consulted on the measures before they were carried into effect ? and that we should have agreed among ourselves, who should be the one to retire ? But—Oh ! I blush for the honor of the sacred character—these gentlemen knew that this was not founded in truth ; they have been obliged to acknowledge that this was only the ostensible reason ;\* and they have been compelled, for their justification, to recur to matters of really trifling moment—to the old circumstances respecting Mr. Prentice, which belong to a considerably prior period, and which, by the express and urgent proposition of Dr. Hobart himself, we had solemnly, before a witness, pledged ourselves to bury in oblivion.

Another consequence to ensue, should I dare to follow the dictates of my own judgment, was, as has since come to light, that I should be compelled to resign my living in Trinity Church. For some time previous to the last Convention, hints to this effect were thrown out. But since that period, it has been intimated in pretty plain language, that if I did persist in exchanging with Dr. Moore and Mr. Feltus, means would be taken to compel me to leave the city ; or, if that could not be effected, Dr. Hobart and Mr. How would themselves retire. The former part of the alternative has not been

\* One of the gentlemen who voted against me, has, in a late conversation, been surprised into an acknowledgment, that the reason of the opposition to me, was my exchanging with Dr. Moore.

effected. But the whole system of measures pursued, seems to indicate that it is kept steadily in view.

In the whole of this business, there appears to be a very considerable degree of contradiction. With regard to Dr Moore in particular, while Dr. Hobart, on being urged on the subject of reconciliation and good understanding, has expressly declared that he will never be on any other terms with him than those on which he is at present; yet, as will appear by a reference to the conversation of the 15th of June, he has urged it as a particular cause of complaint against me, that I have been the principal instrument in causing that disunion. This charge, however, arises from the natural jealousy of Dr Hobart's mind, and from his habit of establishing his own deductions as real matters of fact. He knows, that from his own unguarded, unreserved, and I will be bold to say, undeserved expressions, concerning Dr. Moore, not only to me, but before others also, I had it in my power to make them irreconcilable enemies: and he has taken it for granted, that all these communications were made. But I am ready, whenever circumstances shall require, to bring Dr. Moore in evidence, that the misunderstanding has arisen from other causes, and not from representations from me; that I have in fact always endeavoured to soothe his mind under the goadings of Dr. Hobart's opposition; that I continually held out the prospect, that matters would in time, by a little forbearance and management, be brought to an amicable settlement; and, in order to leave the door open to so desirable an end, that I have studiously concealed from him the several irritating matters detailed in the foregoing relations, and kept him utterly in the dark in these respects,—until a short time before the meeting of Convention, when all possibility of a reconciliation was rendered hopeless, and Dr. Hobart had made the matter a subject of communication to others, at least to Mr. Bowen. These things I am able to establish on indubitable testimony.

Respecting the circumstances attending the case of Dr. Moore, it is necessary further to remark, that the conduct of the gentlemen who now oppose him, has been of a character directly contradictory, as referring to the period before, and since his residence in the city. During his Ministry on Staten-Island, Dr. Hobart, except in one instance, which it will not be necessary now to notice, professed and evidenced a friendly disposition towards him. Whenever he came to the city, he was invited by Dr. Hobart to make one at his table; and



in every respect to make his home with him. And whenever it was found convenient, Dr. Hobart was in the habit of exchanging with him, and inviting him to officiate in his pulpit. Mr. Lyell also was on terms of the strictest intimacy. He has professed to look on Dr. Moore as a father; and was in the constant habit of making use of his fatherly assistance. Dr. Moore has frequently left his own parish, or got it otherwise supplied, in order to come to the city, and do the duty of Mr. Lyell. And whenever disturbance or uneasiness took place in the congregation of Christ's Church, Dr. Moore was uniformly made acquainted with it, and always exerted himself to heal the irritation, and restore harmony. Yet, whatever irregularity has been justly or professedly charged to him since his residence in the city, was, during all the above period, practised in a ten-fold degree.

At that time however, it formed no bar to an interchange of official duties. But on his receiving a call from St. Stephen's, every engine was set to work, to induce him not to accept. And on his acceptance, he was immediately denounced as unworthy of admission to our pulpits. Shortly after his taking charge of that congregation, and before any thing was heard of his meeting with the societies, at least before I had heard of his meeting; a person in strict confidence with Mr. Lyell, declared to a gentleman of my acquaintance, that the Clergy had determined not to admit Dr. Moore into the other pulpits in the city. And on the removal of his family, those who before were on terms of the strictest intimacy, did not pay either to him or to them the common civilities of society. In their religious connexion also, they behaved to him even with rudeness. When Dr. Moore was to be instituted in his living— notwithstanding that those gentlemen, including Mr. How, had never paid him even the compliment of a call, he yet sent to them an invitation, such as became a gentleman and a Christian, requesting their attendance at his Church on occasion of that solemnity. Yet, except the Bishop, who gave attendance, and has always behaved to him with friendliness and courtesy, all the above named Clergy of the city refused his invitation; and refused with marked unkindness.

Concerning Mr. Feltus, it will not be necessary that much should be said in this place. A connected narrative of the proceedings against him, with convincing documents to establish the facts there related, will be found under his own hand, in the appendix. That will be my apology for the course which I have pursued in relation to him. I am bound

however, in justice to myself, to remark, that for a long time I did entertain great jealousies and distrust of Mr. Feltus. And these jealousies, and this distrust, I had been led to entertain of him, by means of the representations of Dr. Hobart. Mr. Feltus had so often, and so positively been stated to be a disorderly man, and a man of intrigue and underhanded dealing; that I was really led to believe him such, and to stand aloof like the rest. It happened however, fortunately for me, that, at the time that the paper of charges, or implied charges, against Mr. Feltus was drawn up and presented to the Bishop, I was out of the city. Otherwise I should in all probability have been drawn into the measure of signing that paper, as others of my Brethren were against their own judgment, by the positive manner in which assurances were given, that Dr. Hobart pledged himself to establish what was there asserted. The matters there stated, however, never have been attempted to be established; although frequent requests have been made to that effect. When these things came to my knowledge; and when I learnt moreover, from respectable and undoubted authority, that the gentlemen of Christ's Church, with whom it was said that Mr. Feltus had been carrying on a negociation, positively declared that Mr. Feltus was entirely innocent of that charge, and that they were ready at any time to make affidavit to that effect;—when I was informed of these things, I became convinced that I was in error, and that I had acted improperly on that error. And the more that I became acquainted with his story, the more was I convinced that Mr. Feltus had been treated with injustice and cruelty. As an honest man therefore, I felt myself bound to alter my deportment towards him. This I did very gradually. For, notwithstanding all the noise and threats that have been made, about my giving him countenance; he has preached for me but twice, and once I have exchanged with him, during his residence at Brooklyn. From the above particulars, and more especially from the relation of facts in the appendix, under Mr. Feltus' own hand; it will appear, I trust, that I have not been guilty, as Dr. Hobart charged me, of uttering "A base calumny."

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THE matters already presented; are sufficient to exhibit the character of the course of proceedings. There is still behind, however, a combination of facts, which, although not relating

particularly to myself; yet on that very account, afford the stronger corroborating proofs, that what has happened to me is not of a private nature. They prove that these are only several parts of the same system; and that all who come in the way of that system, shall feel the rod, and be made to bow. They will prove moreover, that those who are opposed to this plan of proceedings, are able to plead something more, and something more worthy, than sinister and personal considerations.

The facts referred to, relate to the late measure of calling a special Convention, and to the intended measure of making choice of a Bishop. I wish most earnestly that it were in my power to avoid bringing into view our present worthy and much beloved Diocesan. On this subject I have studiously avoided, in my private visits, the making of the least mention to him. I have thought it indelicate; and my friends have thought it indelicate. But others have not. And to them in consequence must be attributed whatever may have a disagreeable tendency. It shall be my endeavour to guard against every thing of this nature; and, indeed, against making any reference to him, except where it shall be unavoidable in a plain and honest relation of facts.

In order to present these in the most perspicuous manner, it will be necessary to deviate a little from the chronological order, and bring together different topics relating to the same persons, though interrupting the regular course of events.

Scarcely had Divine Providence seen proper to visit Bishop Moore with the afflictive dispensation which has occurred; when means were taken to provide for the appointment of a successor. When this topic was mentioned only by common rumour, the whole of the elder officiating Clergy in the city, to a man expressed their disapprobation of the measure. But they were not consulted on the subject. They obtained their knowledge of the intended act only by general report. They thought that it was indelicate; they thought that it was indecent; and that we ought to wait till it should appear what Providence has in store. They think so still. Notwithstanding all that has been said about the danger of losing the succession—there is certainly no necessity for the measure, at the present time at least. There is evidently in the steps which have been taken, a precipitancy, which is not suited to the importance and to the seriousness of the subject. And without plunging into this hasty measure in this State, the danger contemplated will be effectually guarded against, by the measures taken in other parts



of the continent, where a real necessity for the election of a Bishop exists. One Bishop is undoubtedly to be consecrated for the Eastern States beyond Connecticut; and it is by no means certain that another will not be consecrated for South Carolina. But even should there at length be a necessity for a choice in this State, there is no necessity for hurrying it, in order to be in time for the next General Convention. The consecration can be obtained at any time in the interval of the meeting of Convention, by procuring the necessary recommendation from two thirds of the Standing Committees in the different States.

But these trifling difficulties are of immense magnitude, when a particular purpose is to be answered. They have been urgently represented as such. And from what quarter these representations have taken their rise, will perhaps appear in the course of the following delineation.

The first object to be effected, was to get out of the way those who might seem to have the first claim. This was effected before a word was said about calling a Convention. Let it be remembered, that I am not now offering conjectures. I am stating facts. And I stand pledged to exhibit proofs of these facts, as strong as the nature of the case will admit, and such as will abundantly satisfy every impartial and reflecting mind. To exhibit these proofs in detail at present, would extend the present statement beyond wished for limits; and would tend only to render the subject tedious and perplexing.

The first person who naturally and immediately presented himself for the appointment, to the mind of every dispassionate member of the Church, was Dr. Beach. It was his right, from his years—from his standing in the Church—from his respectability of character. Had matters been left to take their natural course, not a dissenting voice would have been heard. We should have come to the Convention with minds unbiassed; and should have made the election, as delicacy and propriety would dictate, and as was done on the last similar occasion; without placing the gentleman in the degrading situation of holding up himself, or of suffering others to hold him up, as a candidate. But means were soon taken to set him aside. The subject was brought into view in such a manner as to get him to decline. It was natural for him to say—any man of delicacy would say, he did not wish the appointment. Dr. Beach moreover said, and no doubt said with truth, that at his time of life he wished for ease and quiet; and therefore could he be an independent Rector, or even in his pre-

sent situation as the Rector's representative in Trinity Church, he would be willing that any other Rector should be appointed to the Episcopate. Would not any other man of delicate feelings, and in the same situation, have said precisely the same? But was it not an indelicate thing to place him in that situation?

What was said, however, was all that was required. Immediately the report was spread, and spread with great activity: "Dr. Beach declines being considered as held up for the Episcopate. Dr. Beach will not accept of an appointment to the Episcopate." When another step was taken, which will be noticed in succession, matters were in a proper train: and steps were taken to have the Convention called, and to have Dr. Hobart presented to view.—I am obliged thus slightly to notice this event, in order to connect the circumstances relating to Dr. Beach; but shall recur to them more fully in their proper place.—These measures were taken, while Dr. Beach was out of town; and, as I have his authority for asserting, without his concurrence or approbation. On his return to the city, and on his discovering the course that affairs were taking, he perceived that undue use had been made of what he had said. He perceived that what he had said conditionally, was construed, and used absolutely. And he was convinced, that the departure from that condition, would involve him in very disagreeable circumstances, and would in all probability compel him to retire entirely from his official situation in the Church. To represent this more plainly:—Dr. Beach perceived, that while he had expressed a willingness for any independent Rector to be appointed to the Episcopate, this was made a reason for presenting to view Dr. Hobart, who is, and would be assistant minister under him, as Rector, or as the Rector's representative. And he perceived moreover, that in such case there would be a clashing of authority: the Rector would direct the assistant; and the assistant, as Bishop, would direct the Rector. Accordingly Dr. Beach took an opportunity of speaking to Dr. Hobart on the subject, and of stating it in the light as noticed above. The answer of the latter gentleman, with considerable warmth, and in a domineering and angry manner, was: "Ah, I want to hear nothing more on that subject. I will have nothing more to say on that subject."

Dr. Beach then sent for me, and had a long and interesting conversation on the state of the Church. His object was to devise some methods by which harmony and peace might be re-

stored. I unbosomed to him freely my view of things; and stated to him candidly and solemnly my readiness to sacrifice my own private feelings, and to bury in oblivion every thing of a personal nature, provided the affairs of the Church could be put on a proper footing. I then represented to him, that the only mode which seemed to promise the attainment of that proper footing, had been taken away by his having declared, as I was led to believe, that he would not accept of an appointment to the Episcopate. His answer was, that there was a condition annexed; and that such condition had not been adhered to. He then stated to me the particulars as related above. And he went on to observe, that unwilling as he would be to undertake the labours of the Episcopal office, provided some other suitable person could be united in, and other circumstances were favourable; yet, rather than be placed in the awkward and disagreeable situation, in which he should be placed by the plan proposed, he would consent to accept himself, provided it were offered to him by the Church, in an honourable way. I then informed him that there was no doubt the elder Clergy in the city would give him their support; and there would, I trusted, be little difficulty in restoring matters to a proper state.

When these particulars were understood abroad, means were immediately taken to endeavour to prevent the effects which would naturally ensue. Every engine was set to work to get Dr. Beach again to change his ground, and positively to declare that he would not accept of the appointment. Acquaintance after acquaintance, numbers of persons in succession, called on Dr. Beach, and there is reason to believe, were sent, in order to prevail on him not to suffer his name to be made use of, and indeed, positively to decline being considered as a person to whom the offer of the office should be made. Letters were written from different Clergymen with whom Dr. Hobart and Mr. How had influence, and whom it is known Mr. How had been to visit a short time before; the purport of which letters was to reconcile Dr. Beach to the opposition which would be made to him; and to convince him of the propriety of appointing a younger man.—In addition to all this, Mr. How waited on Dr. Beach, and in the course of conversation, told him, that he is too old for the appointment, and that if he should suffer his name to be made use of, although some of the Clergy might vote for him, it would yet be out of *pity* and not out of *respect*.—To bring matters together, which were probably divided in point of time: Dr. Beach



further received from these gentlemen assurances in a prerematory manner, that if he did not positively decline all idea of the appointment, they would use all their influence against him, and oppose his election to the very last step.

There is another piece of conduct which ought to be taken in connexion with this, and which had a very considerable effect on Dr. Beach's mind. Dr. Hobart had not been uninformed of the part which I should act. And, in order to counteract it, he was engaged in procuring certificates concerning his conduct towards me. Among others, he applied to Dr. Beach, to certify that he had never heard Dr. Hobart speak otherwise than respectfully of me. Dr. Beach observed, that he could certainly testify that : but then on the other hand he should be in duty bound to testify, that he had never heard me speak otherwise than respectfully of Dr. Hobart. He was also, he said, acquainted with a circumstance, by which I had unequivocally evidenced my friendship for Dr. Hobart ; while, on my being nominated to a particular official duty, Dr. Hobart evidenced his displeasure at the appointment. For these reasons Dr. Beach said, he thought it best that he should give no certificate, as it could answer no beneficial purpose whatever. Dr. Hobart flew into a passion, and said : " If you will not do me justice, I will do justice to myself ; and I will publish to the world what *you* have said about Mr. Jones ; and I will publish moreover, that you will say one thing to-day, and, another thing to-morrow ; and I will prove it, sir ; I will prove it." Taken altogether, Dr. Beach has said, from the manner, as well as from the matter, he never has been so insulted in his life.

Some days after the above transaction, and after Dr. Beach had mentioned the circumstances to different persons, and mentioned them as related above ; Dr. Hobart called on him, with intention to explain away what had taken place. He wished also a certificate testifying, that Dr. Beach had misunderstood him, and that no insult was intended. This Dr. Beach refused ; because he had asserted and thought the contrary. Dr. Hobart moulded the instrument into different forms, in order to induce a compliance. Dr. Beach positively refused giving any certificate ; but said that he was willing to bury the thing in oblivion. Dr. Hobart however, said, unless a certificate were given, each one must be left to make his own statement. On this ground they parted. In a few days, he returned, and voluntarily offered to meet Dr. Beach on the ground proposed.

These several very disagreeable circumstances taken together, operated very unfavourably on Dr. Beach; produced great disquietude of mind; and led him to say that he could not consent to cope with noise and contention, but must beg to be left in the shades of retirement. It is a question, however, which deserves very serious attention, whether the elder Clergy in the State, ought to suffer such unjustifiable means to crown the endeavours of aspiring young men; and whether the modest wishes of an injured individual, ought to prevent them from paying him a merited and rightful mark of respect?

After the way was apparently cleared in this respect, another obstacle was to be removed. There was still another gentleman, to whom, from his years, and from his respectability of character and of talents, the eyes of the Church might be directed, with a view, to a tender of the office. Some means must be devised to get him out of the way. And a curious plan, truly, was fallen upon for the purpose. The office of another assistant Bishop was devised for the neighbouring Diocese of Connecticut: and that too, without the concurrence, and even without the slightest knowledge of the very venerable Bishop of that Church. Means were taken to have a correspondence opened from individual Clergymen of Connecticut, with the gentleman above referred to—without even the sanction of the Standing Committee. And there is sufficient reason to believe, though in the present state of affairs, I will not positively hazard the assertion, that this correspondence was planned, and had its origin in New-York. The object of that correspondence was to consult that gentleman, on the question of his accepting of the office, provided the offer should be made; and to get him pledged to that effect. And I only regret, that he should be so far-imposed upon, as to be drawn into that unjustifiable step. He would not surely have consented, had he not been persuaded that the measure took its origin from higher authority, than that of uncommissioned individuals. It is, however, a certain fact, that the Bishop of the Church in Connecticut, knew nothing of what was transacting, until he was applied to, after the correspondence, to know whether he would agree to have such Assistant. Of the correspondence, he had not the slightest intimation, until some time since the last mentioned application. When it came to his knowledge, the effect was natural to fill the mind of the Bishop with uneasiness and dis-

trust; and a very considerable degree of agitation and ferment is produced among all the Clergy.

Let us view this business in its different bearings. The gentlemen who were engaged in concerting and conducting this plan, are those who profess a very superior degree of veneration for the Episcopal character; and consider it armed with an authority which others perhaps may not be disposed to acknowledge, at least not in the same degree. Yet no difficulty was found in conducting a measure of the highest importance to the Church, without the concurrence of the Bishop, without his knowledge, without giving him the least intimation. And that measure too, was for an appointment to an office, in which the Bishop was particularly concerned; and which in its consequences would naturally lead to his total retirement from his official connexion with the Church. The great body of the Clergy in Connecticut were unacquainted with these proceedings or at least gave them no sanction. The great body of the Clergy, especially the elder Clergy, have since expressed their disapprobation of them. Jealousies, distrust, divisions, are thus excited. The same is the case in this State. And thus, in order to answer particular purposes and views, the peace of the Church is hazarded, and indeed in great measure destroyed, in two whole Dioceses of leading importance.

By these means however, the way was cleared of all existing obstacles: and it now became expedient to call a special Convention. Rumour first was set on the wing, to represent the expediency of such a measure. And then means were taken, without regard to delicacy, to have the matter so brought into view, as to get the Convention called. Reports were then immediately, and indeed, before that period, put into circulation, and spread with incessant industry, that Dr Hobart, was universally looked to, and was the most suitable person for the appointment. And letters we have reason to believe were written to the country parishes, (one we know was written) stating that Dr. Hobart was unanimously nominated by the Clergy in the city. While the truth is, that the elder part of the settled Clergy, and the full half of those, of that description, who are entitled to vote, were not even consulted on the subject.

In the conclusion of these interesting particulars, let me again beg indulgence to have it remembered, that I am not here dealing in conjectures. Proofs are ready to be adduced; and proofs which will produce conviction.



THE members of the Church are now in possession of the facts which are necessary to enable them to form a correct judgment of the state of matters now at issue. If I do not greatly mistake, they will perceive that something more is to be offered on my part, and on the part of those with whom I act, in justification of the course which we have pursued, and intend to pursue, than, what has been alleged, jealousy and envy of the rising fame of Dr. Hobart.

If I am not greatly mistaken in my view of things, they will further perceive :—

That, for a considerable time past, a regular system has been pursued with a direct view to the present, or a similar momentous period ; all the parts of which system, have had for their object the paving of the way for the elevation of the principal actors :

That a part of this system has been, to depress all who were not found subservient to these leading views ; and as a consequence, that all the Clergy who have for some time past, been settled, in this city and neighbourhood, unless under the patronage of Dr. Hobart, have been decried and treated with cruelty.

And in order to guard against a recurrence and a continuance of these measures :—that it is our indispensable duty to endeavour to select a gentleman of more experience, of a more equable temper, less attached to party, and who possesses a more tender regard for the character of his Brethren,—that we should select such a character, to fill the responsible office which is contemplated to be supplied.

I lament most seriously the necessity which is laid upon me to unfold these disagreeable truths. I am fully aware of the danger which I incur, by the part which I am now acting. Dr. Hobart has threatened in pretty intelligible language, even before this firm stand which I have made, that means would be taken to compel me to relinquish my living, and to leave the city. Mr. How has said to a friend in the Ministry, " If it were not that you adhere to Mr. Jones, that man would be able to raise no opposition, and would sink into neglect ! " This is the language of Christian Ministers of religion ! This is their language towards a Ministering brother ! And for what ? Because Mr Jones will not be subservient to the views of one or two individuals : because he will not, in subserviency to these views, treat with unmerited cruelty all who are marked out as persons not fit to be trusted : because he thinks him-

self entitled to exercise his own discretion. Well—be it so. I am prepared for the worst. While a sense of duty to the Church, and the vindication of my own character and conduct impel me, I am not to be appalled with difficulties. Feeling a consciousness of rectitude, and trusting to that gracious Providence which has conducted me thus far in life, and thus far, I am thankful, with reputation ; I hesitate not to look danger in the face. If I must fall ; let the truth first be told. LET ME FALL WITHOUT DISHONOUR, MAKING AT LEAST ONE EFFORT IN MY OWN DEFENCE.

CAVE JONES.

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APPENDIX.

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## A P P E N D I X.

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*A Brief Statement of the persecutions and mal-treatment experienced by the Rev. Henry F. Feltus, from the Rev. Dr. Hobart and others, for upwards of three years last past:—under his own hand.*

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IN this statement the remarks shall be extremely brief, and as plain as possible; only serving to connect the documents that are embodied. Nothing can be more painful to me, than that the following facts should be made public; and for the sincerity of this profession, I think I can confidently appeal to more than three years silent sufferings; during which time my lips have been closed for the sake of peace, under the vilest and most slanderous imputations. Nothing could have supported me through this deep pressure, but the cheering beams of an approving conscience; the sweet rest of innocence; and the firm persuasion that a just and righteous God, would in his own good time, close this dispensation of chastisement, by commanding truth to become triumphant.

From the following documents it will appear—

1st. That Dr. Hobart's persecutions commenced from the time of my refusing, as a member of the Standing Committee of New-Jersey, to receive his, Dr. Hobart's, recommendations in favor of a candidate for holy orders, as a substitute for the personal attendance and examination of that candidate.

2. That from this period Dr. Hobart appears to have set himself to injure my reputation in New-York, by giving rise to reports of irregularity against me; and when he saw that it was likely I should be settled in the Diocese, (having received a call to the church at Brooklyn) by drawing up a sheet of *false accusations*, by pledging himself by word and letter to the Clergy of the city, to prove the truth of those charges, in order to obtain their signatures for my impeachment; which charges he has never attempted to prove.

3. That after my removal to Brooklyn, bringing with me the most ample testimonials from the vestry of Trinity Church, Swedesborough, and also from Bishop White of Philadelphia; Dr. Hobart had the hardihood to assert, to different persons, that *I had forged those Testimonials*—that he sent this report into the congregation of Brooklyn, to the no small disturbance of many

pious minds with their new Minister, and that to confront this cruel accusation, one of the gentlemen to whom he made the assertion, had to write to Swedesborough and obtain fresh testimony on the subject.

4. That notwithstanding all this, when conciliation was proposed, and I waited on Dr. Hobart for the express purpose, by the advice of several pious gentlemen of Trinity Church, he, Dr. Hobart, refused to be reconciled; but has, with the assistance of his compeer, Rev. Mr. How, continued ever since his endeavours, as occasion offered, to torture, and lessen, and misrepresent my reputation: construing, as I firmly believe, my advances for peace, into a persuasion that I am afraid of him, and that by continued opposition, I would be driven from the Diocese.

With the first of these points, there are some circumstances that are closely connected with those that come after, and will therefore require some very brief explanation.

About the time of the Rev. Mr. (now Dr.) Pilmore's giving up the charge of Christ's Church, I was written to, then at Swedesborough, by some of the Vestry of Christ's Church, to visit New-York, with a view to succeed Mr. Pilmore in the Rectory of that Congregation. I accordingly spent one Sunday in the city, performed Divine Service in the Church, and visited some of those established Society-Meetings attached to the Congregation, as their Pastor was in the habit of doing for years before, without blame or censure.

Some time after, on a visit to New-York, I received every attention from the Bishop and Clergy, as usual; particularly from the Rev. Mr. Lyell, who was now in charge of the Congregation of Christ's Church. He most cordially pressed me to his pulpit, and to his house; and warmly invited me to attend such Society-Meetings as might be convenient to me while in town, then, or at any future period.

On June the 4th, 1805, I received from the Rev. Mr. Lyell, the following letter:—

*New-York, June 4th, 1805.*

*Rev. Sir,*

*The Vestry of Christ's Church, (in this city,) having concluded to call an Assistant Minister as soon as possible, have authorized me to inform you of their intention, and request a visit from you, as soon as you can make it convenient.*

*I need not inform you, that you have friends in the Congregation of Christ's Church, who will rejoice to see, and hear you, and (if you permit them) gladly support your election: of this you can have no doubt. Do come—and come soon; and when you come, give me the pleasure of making my house (No. 69, Gold-Street,) your home, while you stay in the city.*

*I am, dear Sir,  
Yours, &c.*

*THOMAS LYELL."*



To this letter, I returned a negative the week following; in which I requested Mr. Lyell to present my sincere thanks to those gentlemen, who thought me worthy their attention; and observed to him in the close, in these words:—" Were it the intention of your Vestry, to call a joint Rector, it would be another matter; but I could not feel myself at liberty to accept of the station of an Assistant."

Let it be remembered, that this was in June, 1805.

In April, the year following, namely, 1806, I was called to attend a meeting of the Standing Committee of the State of New-Jersey, (of which I was a member,) to be held at Burlington, for the purpose of examining and recommending the Rev. Mr. Rudd, of Elizabethtown, for Priest's Orders.

PRESENT,

*Rev. Dr. Wharton,*

*Rev. Mr. Croes,*

*Rev. Mr. Feltus,*

*William Cox, Esq. and*

*Joshua M. Wallace, Esq.*

When the board was formed at the Parsonage House, a letter was presented from the candidate, pleading indisposition, for non-attendance, and a second letter from the Rev. Dr. Hobart of New-York, in high terms of Mr. Rudd. These letters, with a written sermon from Mr. Rudd, were advanced as a substitute for his personal attendance, and examination.

Mr. Wallace and I objected, that we had never seen the gentleman, who was candidate; that in his letter before the Board, he acknowledged himself incompetent to an examination; and moreover, that the fourth Canon of the State expressly demanded his attendance, in these words: "The Standing Committee, until a Bishop be appointed, *shall* examine every candidate for Holy Orders, in the qualifications required by the General Convention," &c.

Two of the gentlemen, however, were in favour of giving him the requisite recommendation to the Bishop; and the President gave them the casting vote. They accordingly recommended him: against which the following was entered on the minutes of the Board.

"DISSENTIENT.

"Because it appears to the Dissentients that the 4th Canon of the State makes a personal attendance of the Candidate before the Standing Committee necessary, that the Committee may judge for themselves of certain qualifications in the Candidate, supposed by them to be required by the said Canon; and for which purpose they think no letters nor certificates are sufficient.

(Signed)

H. J. FELTUS,

JOSH. M. WALLACE.

That Dr. Hobart's letter was not received as all-sufficient, I soon after heard and discovered gave serious offence to the Rev. author; and from that period I have dated his incessant and increasing persecutions.

The year following, 1807, from the meeting of the Convention at Elizabeth-Town, I visited New-York, and found that as I had heard before, attempts were made to injure my reputation in the city, by insinuations of irregularity in a former visit to the city, in attending some Society-Meetings, to which, as I before observed, I had been warmly invited by the Rev. Mr. Lyell.

I called on the Bishop to explain to him circumstances. Dr. Hobart was there; and I could be at no loss to determine from what quarter those reports of irregularity had been circulated, from the imperious tone in which he, Dr. Hobart, undertook to censure, in the presence of the Bishop, my attendance on those Meetings. The same evening I saw the Rev. Mr. Lyell, and mentioned to him what had happened: he assured me in the most affectionate manner, that he was thankful for any services which I had performed among his people, and the next day wrote me the following note.

June 2, 1807.

Dear Brother,

*I forgot to mention to you last evening that should Mr. Warner request you, or should you, without being requested, feel disposed to attend any of the Society-Meetings of my Congregation, it will be perfectly agreeable to me. You have my entire approbation. I wish to be explicit on this subject; because, from looking over your note of Sunday morning, I am afraid you think me unfriendly to those meetings, and that your attention to them in a former instance had given me uneasiness, which, as I informed you on Friday last, was not the case. The difficulties alluded to were not felt, or complained of by me. They related, as I have been informed, to a Canon of the Church, which, to confess the truth, I knew not was in existence.*

*My reasons for not attending those meetings are, as I mentioned to you, ill health, and want of strength. I wish you would do me the kindness of mentioning these things, as you may find opportunity. I have attended them, since your last visit to this city; and shall, I hope, attend them again. May God make them meetings of great comfort to my people.*

*Do give us the pleasure of your company to dine to-day, at 2 o'clock.*

Yours, &c.

THO: LYELL.

This first point of minor consequence serves as a clue to the second, viz. the false accusations drawn up against me.

2d. While in New-York I had promised to officiate for the Bishop on Sunday forenoon and afternoon, and for Mr. Lyell, at Christ's Church, in the evening: but by particular request of

some gentlemen from Brooklyn, and with the approbation of the Bishop, my forenoon service was occupied in Brooklyn—the other appointments were filled up as I had promised.

I had no idea of visiting Brooklyn with a view to settle there; the invitation I considered as merely complimentary, and as such I consented to preach there *once only*. The result however was, that on the Tuesday following, as I was returning home, I received a call from that congregation. (here follows an extract.)

*“Rev. and Dear Sir,  
“Several gentlemen of the Vestry of St. Ann’s Church,  
“Brooklyn, having had the happiness of hearing your discourses in  
“the City of New-York, and likewise been favoured with your agree-  
“able company, and the performance of divine service once in this  
“place, they beg leave to express their approbation—and we entreat  
“your acceptance of a call to the Rectorship of this Church,” &c.*

On my departure from the city it was quickly circulated, that Feltus had actually received a call to the Church at Brooklyn. This was an alarming circumstance to Dr. Hobart. He had long exerted his influence to supply the vacant Churches to answer his own purpose. Mr. Chapman\* was the gentleman he intended for this situation. He, Mr. Chapman had been introduced but a few days before to this Congregation, with a letter from Dr. Hobart, speaking of him to the gentlemen of Brooklyn in the highest terms possible. His plan, however, did not in this instance succeed; and some desperate measures were now resorted to, to prevent if possible, the call that I had received to this Church being of any service.

I left New-York as I supposed, and firmly believed, in entire friendship with my Brethern in general, particularly with Mr. Lyell; but to my utmost astonishment, I was not many days at home when I received the following note from one of the members of Trinity Church.

*New-York, June 16th, 1807.*

*Dear and Rev. Sir,*

*It may perhaps excite some little surprise, at your receiving this, from one, whom, probably, you will hardly recollect. The object of it, however, is, that having conversed with a gentleman in this city, respecting you; in the course of the conversation, he observed, that he had been informed, that you had been heard to declare, “that should you be, or was you able to raise a congregation in this city, that you would throw off all control of the Bishop, and should disregard his authority;—or words to that effect” I took the liberty to express my disbelief of the fact; and also, that I conceived it to be a thing which you ought in justice to be informed of; and that I should write you a line upon the subject, not doubting but*

*\*Let it not be supposed, that any disrespect is here intended to Mr. Chapman. When I sat as a member of the Standing Committee that examined him, I thought he bid fair to be a useful Clergyman: and have never had any reason to alter my opinion of the gentleman.*



*you will do me the favour to send me a few lines, either to explain any observations made by you, which might be wrested or misconstrued ; or afford me the satisfaction to authorize me to deny it in positive terms. I shall anxiously wait for it : in the interim,*

*I am, very respectfully,*

*Sir, your most obedient servant,*

*GARRIT H. VAN WAGENEN.*

And here it may be proper to observe, that uneasiness had existed for some time in the congregation of Christ's Church, in consequence (as I have been informed) of the ill health of the Rector not permitting him to fill up the Sunday evening and Wednesday evening services, as was said he had agreed to do. I have also been informed, that some gentlemen, volunteering their services, waited on Mr. Lyell, and proposed to him to make way for a joint Rector, so that all the services might be filled up. Who those gentlemen were, I have never known nor heard. In the course of this conversation, (as I am informed) one of them happened to mention my name: upon which Mr. Lyell asked, whether they had any promise, or assurance from me, that I would accept of the station? to which it was answered, they had not. Upon this, Mr. Lyell informed them that they had better write to me, and know my mind on the subject, before any alteration should be made.—And indeed, well might they say, that they had no promise nor communication with me on the subject, as those gentlemen have since declared to different persons, and are now ready to make oath if required, that the interview with Mr. Lyell was at their own discretion, and the mentioning of my name the mere effect of their own partiality.

This slender circumstance, however, was deemed sufficient to answer the press of the moment. Feltus was an object of jealousy, and Feltus must be prevented coming into the Diocese, if possible. For this purpose, Dr. Hobart drew up a sheet of *false accusations* against me, and employed a young gentleman, a Mr. Berrian, a candidate for the Ministry, as his humble servant, to carry this instrument to the different Clergy, with his, Dr. Hobart's, circular to each, in which he pledged himself to prove the truth of those charges, and requested the support of their signatures, in order to my impeachment; to obtain which signatures, this young gentleman used his best persuasions with those who hesitated.

The victory was now supposed to be complete. The sacred professions of candor, and sincerity, and love of order, and care for essentials, were strung round the unfortunate victim intended for sacrifice. The instrument was signed and delivered to the Bishop. The Vestry of Brooklyn were made acquainted with my impeachment, and the sheet of charges with the signatures was shown to the Wardens of the Church! Nay more, the Rev. Mr. Wilmer of Maryland was written to by one of the gentlemen in Dr. Hobart's interest, inviting him to come on, with a view to settle at Brooklyn; and that he might count on the support of the Clergy

of the city. This circumstance was declared to me by Mr. Wilmer himself—(and this let it be remembered, was after I had received a call to the Church at Brooklyn.)

All this was done while I was toiling with the afflictions of a sick family, more than a hundred miles distant, totally ignorant of what was going on against me.

When I received the letter last inserted from Mr. Garrit H. Van-wagenen, as I knew not what to make of it, I presented it to Bishop White of Philadelphia. I was not acquainted with the person, nor even with the name of that gentleman, who served as the instrument of Divine Providence to prevent the ruin of myself and family, in the destruction of my reputation.

I was soon, however, informed of the respectable and pious character of the writer: and Bishop White having perfect knowledge of my deportment, for near nine years before—he assured me, that I might make myself easy on the subject; for he would prevent such reports from injuring me, by writing himself, immediately, to Bishop Moore, on the subject. This he accordingly did; and his letter was accompanied by another from me: an extract from which here follows:

*“——I am exceedingly concerned to be informed, that reports inimical to my reputation, have received some attention from respectable individuals in your city; namely, that I should have said, or signified in some form, that “should I be able to raise a Congregation in New-York, I should disregard the control of the Bishop, and would throw off his authority;—or something to that purpose.” Now, sir, I most solemnly declare to you, on the honour and probity of a Christian—that no such idea has ever escaped from my lips, in any form, in any place, at any time; nor any thing that could have led, in any shape, to such a report: nor has such a thought ever passed through my mind in my life,” &c.*

I also drew a rough copy of the same letter, and sent it to Mr. Van Wagenen; and at the same time wrote to the Vestry at Brooklyn, that it was not in my power to give them an answer to their call, and stated the reasons why, namely, the reports raised against me.

After a period, however, of about two months, I informed the Brooklyn Vestry, that they were at perfect liberty to call any other Clergyman they thought proper; but if it was still their united wish to press the call they had already presented, (and which under present circumstances they would do well to consider,) I would endeavour to render them the best services in my power. To this I received this decided answer in the words following: *“——Having given you a call to be the Rector and Minister of the Church of St. Ann’s, in this place, we have fixed our attention on you;—and heartily accept of your proffered services.—The good Bishop will be happy to hear of your coming into his Diocese; he has seen your letter and approved of it.” &c.*

Nothing could have induced me to accept the invitation to Brooklyn but the conclusion that I saw must have irresistibly followed, and crowned the machinations of Dr. Hobart; namely, that the call was rendered nugatory by the discovery and proof of my being unworthy of the station.

If any should be disposed to enquire how I became acquainted with the circumstance of Mr. Wilmer's being written to, in order to supercede me at Brooklyn? I answer, by the interposition of that Divine Providence who is the protector of innocence and the avenger of wrongs.

At the request of the Vestry of Swedesborough I had written to this very gentleman, Mr. Wilmer, inviting him to visit that Church with a view to succeed me. He accordingly accepted the invitation, and riding with him to visit some of the Congregation, he mentioned to me, that "he understood I had given up going to Brooklyn, and that he himself had received but a little before he left home, a pressing invitation to visit New-York, with a view to settle at Brooklyn, and that he might count upon being supported by the Clergy of the city." I expressed my astonishment at this information, and instantly enquired who had so written to him? To which he replied, that the Rev. Mr. Lyell had. I requested a copy of the letter; but Mr. Wilmer took the alarm, and absolutely refused even shewing it.

On my arrival at Brooklyn, from the indisposition of my family, considerably renewed by the fatigue of moving—the depression of mind, occasioned by leaving a numerous, pious and affectionate people—the cares of a new congregation, and above all, the storm of unjust prejudice raised against me in the city and among my Brethren by the misrepresentations of Dr. Hobart—my feelings can more readily be conceived than described. But this simple, uncoloured statement stands in no need of an appeal to feelings.

As soon as I had leisure, I endeavoured to develop the plan formed against me; but could obtain no satisfaction, nor could I learn why the Rev. Dr. Hobart, who had so solemnly pledged himself to support the truth of the charges which he drew up against me, had so suddenly desisted from his intended impeachment, without being able to give any reason to the Bishop, or to those gentlemen whom he imposed on so far as to obtain their signatures to those charges. But as I was disposed to make every sacrifice for peace, as my conscience attested that I was clear of offence—and as I was well persuaded, that however tardy in its progress, truth must in the end become triumphant, I submitted to the whole in silence.

But I was not yet to have rest. This opens a new and unheard of scene of persecution.

3. At my coming to Brooklyn, I brought with me the following Testimonials from the Church at Swedesborough, and from Bishop White of Philadelphia.



The Wardens and Vestrymen of the Protestant Episcopal Church, called Trinity Church, at Swedesborough, in the county of Gloucester, and State of New-Jersey—to all to whom these presents may come, respectfully send greeting: Whereas, the Rev. Henry J. Feltus having been Rector of said Church, for near six years, and being about to give up his Pastoral charge, here, and remove to Brooklyn, in the State of New-York; they feel it to be their duty, as well from motives of justice, as gratitude, to certify, That during his residence in this place, he has performed the several duties of Rector and Pastor of this Church to great satisfaction; that in the exercise of his Ministerial duties, in season, and out of season, he has been faithful, zealous, and evangelical: and with grateful pleasure we add, that through the divine blessing, his labours amongst us have been successful; that his conversation while here, both in public and in private, has, we believe, been consistent with the important and responsible character with which he is clothed; that with respect to this Church and Congregation, we view his removal as a dispensation of Providence, bearing a frowning aspect; but considering it in reference to the Church at large, and the sovereign right of its supreme and adorable head, to direct all its concerns, and believing that they will be so directed, that his glory, and the best interests of his Church will be promoted: We consent to the painful separation, declaring, that this is done, on our part, towards him and his family, in Christian love, fellowship, and affection. And we pray God to make his life comfortable, his labours eminently useful, and his end happy.

Dated the 21st of September, 1807.

Andrew Hendrickson, } Wardens.  
Charles Lock,

Thomas Batten,  
John Daniels,  
Daniel Stanton,  
Peter Lock,  
John Lock, Cptn.

William Dyer,  
Daniel England,  
David Wolf,  
William Denny,  
Samuel Black.

Philadelphia, September 22, 1807. 1

Although the Rev. Henry J. Feltus, late Rector of the Episcopal Church in Swedesborough, was not, in that character, under my superintendence; yet his residence having been not many miles from this city, I have had frequent opportunities of hearing of his deport-

ment, and of the estimation in which he has been held. In consequence of the above, I certify, That I believe his conduct to have been exemplary, and his Ministry to have been useful.

Witness my hand,

WILLIAM WHITE, Bishop of the Protestant Episcopal Church, in the Commonwealth of Pennsylvania.

These testimonials were left with Bishop Moore, after they were shewn to the Vestry at Brooklyn. Dr. Hobart read them. All was quiet till after the Convention; when I was informed that a new attack was made on my reputation which required my prompt attention: that Dr. Hobart had roundly asserted to different persons, that I had forged the testimonials presented to the Bishop, and that this was becoming a topic of general conversation. I informed one of the gentlemen who told me, that it was in his power to be completely satisfied on this point. I gave him the names of some of the members of the Vestry at Swedesborough; and informed him he could write to them, and they would inform him whether these testimonials were forgery or not. Letters were accordingly written; and the documents sent in answer, as soon as the Vestry of that Church could be convened, will be seen below.

I am extremely sorry that Dr. Hobart should not rather have had the candor to acknowledge and lament, that haste of temper that betrayed him to such violence, than with equal boldness, when he could no longer maintain his ground, declare that he had never said so.

He has called this "*a vile slander,*" "*a base calumny,*" &c.—Now, from the following depositions and documents it will be seen, (to use his own words) who is this vile slanderer, or who this base calumniator.

I do hereby Certify, That some time previous to the institution of the Rev. Mr. Feltus, in St. Ann's Church, Brooklyn, and while Mr. Ireland was yet in Orders, that Mr. Ireland told me Dr. Hobart had it in his power to prove Mr. Feltus to be guilty of forgery; and that he was an impostor. This charge Mr. Ireland told me Dr. Hobart declared to him.

JOHN H. MOORE.

Brooklyn, April 23, 1811.

I have merely exhibited the above; there are many that can be presented to the same purpose. Here follows the deposition in full.

All whom it may concern are hereby certified, That about the period of Rev. Mr. Feltus's call to Brooklyn, certain reports, highly prejudicial to the reputation of said Mr. F. were in circulation throughout that village. Anxious to ascertain

the real character of the man who was to be my successor and nearest neighbour, I called on Rev. Mr. Hobart, with whom those reports were said to have originated, for the express purpose of obtaining information. Mr. H. without hesitation assured me, that Mr. F. was a disorderly, factious, dangerous man; regardless of all Episcopal authority, and calculated to do a world of mischief in the Church. On my asking what he had done to authorize such an assurance, he told me that he had it in his power to prove Mr. F. guilty of having forged the testimonials which he had brought from Swedesborough. I naturally remarked, that this was a charge of a most serious nature; and presumed that it must be understood with some qualifications:—and I proceeded to state a case, which Mr. H. might conceive to fall under the description of forgery, but which in a legal point of view might fall short of it. His reply was to this effect:—I perfectly understand the import of the term employed by me; and do positively assert, not only that Mr. F. wrote the testimonials which he has produced, but also, that he himself signed the names attached to them. I next enquired if the Bishop had been made acquainted with this black transaction; and was answered—that certainly he was, and was taking steps to prevent the settlement of such cattle in his (the Bishop's) Diocese.

As I, at that time, supposed Mr. H. to be incapable of uttering a wilful falsehood, I not only yielded implicit credence to his assertions, but immediately on my return to Brooklyn, communicated them (as I conceived it my duty to do) to certain influential gentlemen there. A member of the Vestry, and one to whom I imparted the particulars above related, informed me that they had already heard of the charge; and had hoped as well as myself, that it would have proved to be groundless.

I have only to add, that from the unreserved manner in which Mr. H. made the foregoing communication to me, I inferred that he was desirous of giving it all necessary publicity; and I acted accordingly.

Should it be necessary, I am willing and ready to make oath that the present statement is, as to substance, correct and true. Witness my hand, this 5th April, 1811.

JNO. IRELAND.

But lest the shadow of a doubt should rest upon this subject, I shall now present the deposition of one with whom Mr. Ireland never conversed in his life, and whose reputation as a man of piety and candor is not to be exceeded by any in the State.



The Rev. Dr. Hobart having drawn up a sheet of charges, impeaching, as I thought, the moral character of the Rev. Mr. Feltus, and meeting him at messrs. Swords's book store, I conversed with him on the subject, and invited a trial of the charges preferred against him, assured him I should prove them to be totally false.

Shortly after the above conversation, Mr. Feltus moved to Brooklyn, bringing with him ample *Testimonials* from the congregations of Swedesborough, and also from Bishop White of Philadelphia, which Dr. Hobart had seen and read, they being left for inspection with Bishop Moore: and meeting Dr. Hobart in Wall-street, I asked him if his opinion was not altered now with respect to Mr. Feltus. He made me this reply: No sir, I think worse of him now than before. I immediately asked, is there any new charge against him? to which he replied, "Yes; I charge him with forging his *Testimonials* from the Church of Swedesborough." Forgery sir, I replied, is a high crime, I cannot believe it. He answered, "They are his own hand writing: I have compared them with his letters, and am satisfied." I told him I should write to Swedesborough on the subject, and if it was really so, he would forfeit my friendship *for ever*. A letter was accordingly wrote to the Church at Swedesborough: the answer, with a copy of their minutes from the Journal, are now to be seen, proving the charge to be a false and malicious slander.

GEORGE WARNER.

The above will be attested }  
to, if required. }

And that nothing may be wanting to compel conviction, that this daring assertion of Dr. Hobart's, to use his own words, is "a base slander," here follow the documents that were forwarded in answer to the letters above alluded to, in order to stop the influence of those wicked reports.

Swedesborough, Nov. 16th, 1807.

George Warner, Esq.

Dear Sir,

The Vestry of Trinity Church, Swedesborough, having appointed Dr. James Stratton and myself, a committee, on the 7th September last, to draw up a testimonial of respect, to be given to the Rector on his departure, and of his meritorious conduct, and services, during his ministry amongst us—did accordingly prepare and present the same, after meeting the unanimous approbation of the Vestry and Congregation, to the said Henry James Feltus, the even-

ing prior to his taking leave of us ; and least there might be any suspicion of our separating sensations, heightening the language of desert, we have now thought necessary to send you the enclosed certificates.

With much respect,

I am, dear Sir,

Your obedient, humble servant,

RICHARD TITTERMARY.

N. B. Be good enough to inform our mutual friend, H. J. Feltus, that Dr. James Stratton dictated the testimonial of respect, handed him, ere his departure from us, and presented the same to me, which was cordially approved and signed, and copied by his friend, my son, Robert Tittermary.

R. T.

[Extract from the Church Book.]

Swedesborough, Sept. 7, 1807.

Resolved unanimously, That an honourable Testimonial be presented from this Board to the Rector, on his departure, expressive of our high approbation of his conduct and services, during his ministry in this Congregation.

And resolved, That Richard Tittermary, Esq. and Dr. James Stratton, or either of them, be a Committee to prepare said Testimonial to be signed.

By Order. ———— Test.

DANIEL ENGLAND.

We the subscribers, being appointed by the Vestry of this Church, a Committee to draw up a Testimonial of respect, to be presented to the Rector on his departure—Agreeable to the above resolution did prepare the same ; and laid it before them on the Sabbath preceding his leaving us : who unanimously approved and signed the same ; which was, by their desire, handed to said Rector by one of this Committee, on the evening before his departure ; ere which, he neither saw nor knew any of its contents.

RICHARD TITTERMARY.

JAMES STRATTON.

Swedesborough, Nov. 16, 1807.

We, the undersigned Vestry and Congregation of Trinity Church, at Swedesborough, did most cordially approve and sign the Testimonial laid before us by the Committee appointed for that purpose, expressive of our affection and high approbation of the conduct and services of the Rector hereof, during

his stay amongst us ; and lest it might be premised that the tide of affection at our separation had dictated more than he merited, we do hereby declare, that that Testimonial of our respect and affection for the Rev. Henry J. Feltus, late Rector of this Church, was our real sentiments at the time of signing, and still continues so to be.

*Swedesborough, Nov. 16, 1807.*

RICHARD TITTERMARY,	}	<i>Verby.</i>
JAMES STRATTON,		
ANDW. HENDRICKSON, <i>Warden.</i>		
THOMAS BATTEN,		
PETER LOCK,		
DANIEL ENGLAND,		
JOHN LOCK, <i>Cptn.</i>		
DAVID WOLF,		
WILLIAM DYER,		
SAMUEL BLACK,		
JOHN VANDYKE, <i>Sexton of the Yard.</i>		

Let it be remembered, that Mr. Warner waited on Dr. Hobart, and shewed these papers to him, to confront his accusation ; though Dr. Hobart has since affected entire ignorance of the subject, when charged with it.

There is but one point more that at present I shall notice, namely :

4. Dr. Hobart's refusing to be reconciled.—But this was what might naturally be expected—

Forgiveness to the injured doth belong ;

They never can forgive that do the wrong.

But I was not disposed to withhold the trial.—I had frequently conversed with a number of pious and respectable gentlemen of Trinity Church, on the subject; who expressed their earnest desire, that all matters of difference between myself and Dr. Hobart might be set at rest. Some of those gentlemen mentioned, that they had spoken to Dr. Hobart on the subject ;—others, that they had no doubt that an interview would be productive of a perfect reconciliation.—My mind resisted the idea at first ; as I was not conscious of having wilfully offended Dr. Hobart in any respect, I felt rather disposed (after being now two years in the Diocese) to submit the whole conduct of this gentleman, to the Bishop and my Brethren in Convocation, at the coming Convention. In order, however, to prevent confusion in the Church, I was willing in the first place to try the advice of our mutual friends, in the force of a personal interview.

I therefore, wrote to Dr. Hobart, informing him, that I wished to have some conversation with him ; that I should be happy



to see him at the parsonage in Brooklyn ; but he was at liberty to suit his own convenience as to time and place. He informed me in return, that he would see me at his own house in Greenwich-Street, and appointed the hour. I attended accordingly at the time, with a full determination that nothing should be wanting on my part, to a cordial and Christian reconciliation. But I was much mistaken to suppose this possible.

After some circuitous conversation, I introduced the subject, the particular business of the interview. Dr. Hobart immediately became warm, and said several severe things in a general way; among others, he spoke in a supercilious manner of gentlemen entering or wishing to enter the Church, without proper qualifications.—What he had in view I could not conceive, but supposing he intended the application for me, I informed him that the period in which I entered, was an honourable period; when no dispensing power whatever was permitted to exist, with the Standing Committees, nor even with the Bishops themselves; that I had sustained a literary examination, and that I had no doubt the learned gentlemen in Philadelphia who were my examiners, had performed their duty faithfully. To this he replied, I have understood so, but how far? to which I answered: as far as they thought proper,—till they were satisfied:—they were not limited, and I presumed *they* were the most competent judges.—I now conceived that the gentleman intended insult, and informed him that my object was peace; that this interview was at the desire of many of our mutual friends of his own congregation; and more, that it was *my* sincere desire that whatever cause of difference subsisted between us might be cleared up or buried in oblivion; that I was not conscious of having offended any man; that if he had any thing against me, he ought to point it out and prove it, and be at rest, that we might live in friendship as Brethren and as Christians.

To all this his general answer was, “ that he knew all those gentlemen to whom I had reference; that they had spoken to him on the subject; that they were not to *dictate to him*; and that he conceived himself at liberty to practice what deportment he thought proper to any of the Clergy.

This was the result of the interview, the only fruit of my proposals for peace. And from this time as before, not only has his deportment towards me been, as opportunity offered, equally intolerant and persecuting; but he has insulted and persecuted others because they would not, they could not, join with him in his unrighteous conduct. Mr. Jones has been cruelly abused on my account both by Dr. Hobart and Mr. How, particularly for changing pulpits with me. This was high treason against Dr. Hobart; because by a measure of this kind the general prejudice against me, created by the misrepresentations of the Rev. gentlemen, were in danger of being removed.—But I shall desist for the present.

From the foregoing plain statement, it will sufficiently appear to every candid mind, that the points proposed at the opening of this paper are fairly established. I have added long suffering to patience. My conscience tells me that I have done all that as a man,

that as a Christian, that as a minister of Christ I ought to do, or could be expected to do, for the sake of peace ; and more perhaps than was my duty to have done. Dr. Hobart had it in his power, when I had subdued my feelings so far as to wait on him to have prevented these things coming against him ; but as he had advanced so far in persecution, he found it easier to go on with the prospect of driving me from the Diocese (especially as he had Mr. How to to assist him) than with the honesty of a gentleman, with the candor and piety of a Christian to retrace his steps, and to acknowledge his mistakes. In this, however, he has only been successful in deceiving himself : I am not to be shaken by his terrors.

Let my Brethren in the Ministry, for whose information exclusively this uncoloured statement is drawn up, remember, that the oppression of an individual leads to the oppression of every Clergyman in the State.—I feel that I am supporting their independence as well as my own, by exposing those plain truths against the violence of Dr. Hobart. When I look through the Diocese, and behold some of the most respectable situations, requiring age and experience, instantly filled up with young gentlemen just entering the Ministry ; while learning and talents, and long services are kept in the back ground, and their influence cramped and lessened by the narrowness of their situations :—When I perceive that as soon as a vacancy offers in city or country, it is instantly seized on ; so that the people can scarcely be said to have a choice, from the misrepresentations that are let loose against some, and the overrating and extravagant praise that are poured forth in favour of others ; (and all this, for what purpose is now but too evident to be mistaken) I cannot but hope that the good sense of my Brethren will refuse their support to the principal instruments of this shameful system of favouritism and proscription —

I cannot but hope, and pray God, that if the mitre must be shared with that venerable head that now supports it, it may rest upon a man of a peaceable and quiet disposition, a pious and humble mind, a man deeply sensible of the involuntary failings of human nature in himself, and alive to his own devotions and to guard the quiet and the reputation of his Brethren.

HENRY J. FELTUS.

Brooklyn, May 1st, 1811.

*P. S. That there may be no appearance of unfairness in relation to Mr. Blackburn, I think it but justice to say, that in a late conversation with him, he informed me, that what he said to Mr. Lyell, as mentioned in Mr. Jones' statement, page 63, had reference to a private conversation with me, at a different period to that alluded to, in my note to Dr. Moore ; which, till he mentioned it, had escaped my recollection. And though I cannot remember that conversation to have been other than in general terms, yet my opinion of Mr. Blackburn's sincerity, will not permit me to contradict him upon such slight grounds. I knew not Mr. Jones' objections, and have only to admire my sudden rise of credit with gentlemen, that the mere hearsay of a hearsay of a suspicion of a personal pique, (though they knew the objections) should be made use of against Mr. Jones !*

H. J. FELTUS.





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